RIGVEDIC CULTURE
OF THE
PRE-HISTORIC INDUS

VOL. I

by
SWAMI SANKARANANDA

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गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
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पुस्तक पर किसी प्रकार का निशान लगाना वर्जित है। कृपया १५ दिन से अधिक समय तक पुस्तक अपने पास न रखें।

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पुस्तक-वितरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वे दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब-दण्ड लगेगा।

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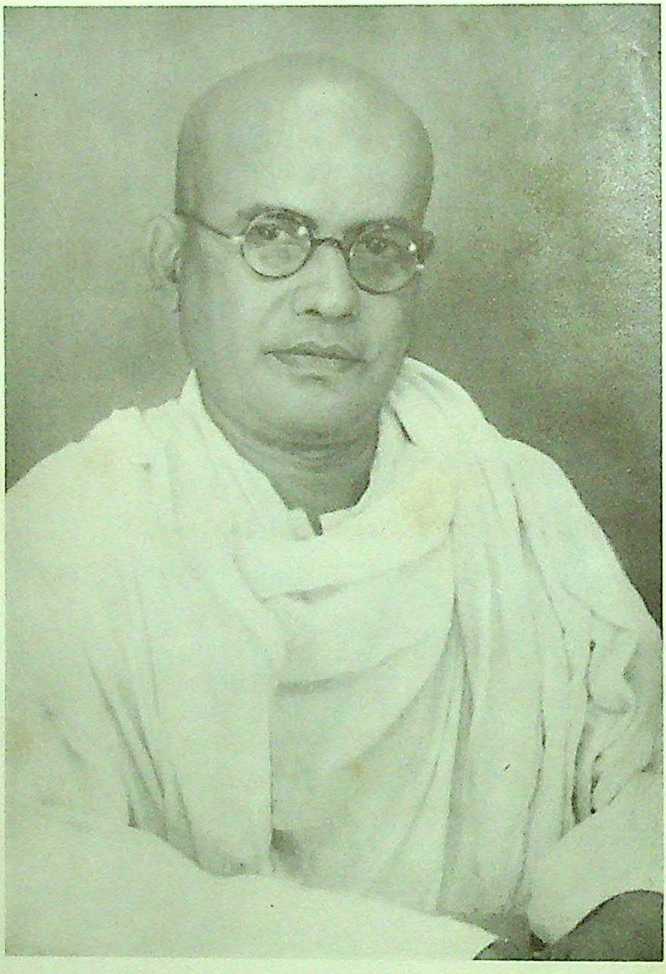

Swami Sankarananda

THE
RIGVEDIC CULTURE
OF THE
PRE-HISTORIC INDUS

VOL. I

by
SWAMI SANKARANANDA

Foreword by
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PREFACE TO THE SECOND EDITION

Though the book is out of market for more than two years yet for the disadvantage of the press it took nearly a year and a half to bring out the book from the womb of the press.

In this edition we have tried to make the book a complete and authoritative one. For this reason new chapters have been added and chapters of the first edition have been rearranged and redistributed. Thus we have divided the first chapter into four chapters in the new edition to suit the elaborate exposition and show of facts. The Siva-pashupati has been taken away from the chapter of Sylvan deity and a new chapter has been incorporated with Siva-pashupati and other horned deities under the title 'Horned Deities'. Over and above these redistribution and re-arrangements new chapters have been added on 'Axe Cult' and "The piller and Bird-piller-cult.

The age of Indus civilization has been calculated by the methods used in the first edition of the book as well as that used in the second volume with the new addition of facts from the Egyptian and Sumerian history.

There remain some printing mistakes for which an errata has been added at the end.

The author will think himself amply rewarded if by reading this small book any of our countryman begin to question the validity of the western theories about the origin of the culture and the people of India.

Vaishakhi Purnima,
1353 B. S. (May 1946).

SANKARANANDA

PREFACE TO THE FIRST EDITION

In the following pages the author tries to prove the Rigvedic origin of the pre-historic Indus civilization. Though the main subject of the book is the explanation of religious symbols found during the excavations of Mahenjo-daro and Harappa two vital points *viz.*, the Aryan controversy and the mention of the horse in the Rigveda have been discussed. The Aryan controversy has been ably taken up by Dr. Bhupendranath Datta and he has discussed the 'Aryan' theory of the European savants fully and exhaustively in the foreword to the book which he has so kindly contributed. In conclusion he designated the so-called 'Aryan', 'Nordic' and 'Proto-Nordic' theories as 'study room' theories only and proved conclusively that these theories have no existence in the world of reality. The word 'Asva' which is now synonymous with word horse has been taken up and fully dealt with. It is very interesting that the Vedic 'Aryas' did not know the horse. The word Asva has been used by them to mean the sun only. The Asvamedha sacrifice of the Vedic Aryas was nothing but the sacrifice offered to the Asva or to the sun. The sacrificer had to wait upon the sun from its rising in the eastern ocean, its setting in the western ocean and its again rising in the eastern ocean. Such a ceremony is still observed by Hindu ladies of some parts of India while they worship the sun, from the sun rise to sun rise they wait upon the sun standing all the day and it is after the second sun rise that they can take food. In the following pages we shall see that a solar year is a day. Hence the vigil on the Asva lasted only for a day and not for a year as has been allegorically put in the Puranas. The presence of the word for Asva has misled the savants to fix the date of the Rigved and consequently the Arya culture. Hence the conclusion thus arrived at about the 'Asva' actually pushes back the date of Rigvedic culture to a hoary past. By way of proof Rigvedic and Brahmanical references have been quoted.

As to the date of the civilisation a tentative theory has been advanced with the help of some Vedic references. The coincidence of the result of calculation with historical facts emboldened the author to put forward the theory. Moreover, the Sumerian synchronism of the Indus civilization suggested by E. Mackay (*Indus Civilisation*, pp. 85, 86.) has been refuted. Over and above what has been said about the date, the ascertainment of the 'Brahma's' length of life is very interesting. We know that a Brahma lives for a Kalpa and the length of a Kalpa has been ascertained to cover 60,000 years. In our investigation we find that such length of time is nothing but the product of imagination. The Kalpa according to the Sanskrit vocabulary means that which covers number one. The sun daily rises and sets daily, hence he covers the number one or a day. This one day that is covered by the sun's sojourn is called the Kalpa. The Brahma of the Hindu trinity is no other than the sun, hence one Kalpa of Brahma is only one day. The Sankhayas have utilised this theory of Kalpa in their cosmology, which is founded simply on the diurnal rising and setting of the sun. They explicitly maintain that the Purushas are many and the Pracriti or creative energy is one. By Purusha they mean the solar deities that are daily born and after living for a day die or become absorbed in the Pracriti. The Pracriti who is no other than the earth had been held by them as eternal because they could not find any change in the earth, which remained the same always. Thus a conception of Purushas with limited life and a conception of an eternal creative energy that never changes arose in the minds of the Vedic Aryas.

As to the methods of the disposal of the deads, Dr. Bhupendranath Datta has dealt exhaustively and has proved beyond all doubts that the methods of disposal of deads in the pre-historic Indus cities coincides with Vedic funeral customs. The post cremation fractional burial that has been discovered is also found in the Vedas. It may be probable that the body after being put to the fire for sometime was put on some raised platform to be devoured by birds and beasts. As the Vedas do not speak of complete cremation perhaps the heating of the body helped the birds and beasts to eat easily the flesh and clear the bones of muscles and tendons. Though in quite different way the modern Parsees still observe a similar custom. The custom of collecting charred bones present in the Hindu Society, on the fourth day (in Sylhet, Assam) after cremation and what has been mentioned in the Grihyasutra to take place on the 10th, day is probably the same custom. It is probable that the collection of bones and their internment in the clay jar was done in the past ages on the fourth day by some and in the tenth day by other class of Vedic people. It may also be presumed that, the date of the collection of bones were different in different clans of the Vedic people.

Among the religious symbols, Sir John Marshall's phallic triad has been fully discussed and the conclusions arrived at is that the Siva-linga is not the phallus. It is the symbol of the imagery tree over which the sun was supposed to rise in the morning. It is remarkable that the sun in the allegorical Hindu literature was thought as a flower blooming in the sky on some tree whose root is above and the branches below. This tree has various names. It is Asvthva, Vilva, Udumvara, Kalpavriksha etc. All these names signify that it is the sky tree and the modern Siva-linga is its symbol.

That the mother goddess is no other than the Vedic Aditi and has very little connection with sex worship has been specially stressed in the book. Moreover, the Tantrik worship being absent in the time of Mohenjo-daro the cult of Sakti was unknown to the people of the Indus cities.

That the God with animal is not the Siva. He is a Sylvan deity. Similar deities with horns were worshipped in ancient times by various races. Thus the phallic theory of Sir John Marshall has been challenged.

The serpent worship has been fully discussed and its internal meaning brought out. Our investigation of the concealed meaning of the allegorical stories has revealed the very satisfactory conclusion that the serpent also represents a Vedic deity.

The religious symbols have been studied closely and as a conclusion the Vedic origin of the symbols has been detected. By way of proof the Vedic references have been given the first place and other authorities have been quoted only to support the Vedic views.

The author cannot sufficiently express his debt of gratitude to Dr. Bhupendranath Datta for kindly consenting to write a foreword which has unquestionably been a very valuable addition to the book. Moreover, the author has followed many of his suggestions which he gave after going through the manuscript.

Mahamohapadhyaya Pandit Haran Chandra Shastri has also helped the author in the explanation of some of the Sanskrit texts and words, and he acknowledges his debt of gratitude to him.

Among his friends Mr. Bhupendra Nath Datta-Roy, Barrister-At-Law, Babu Mrinal Kumar Ghosh M.A., B.L. and Swami Chitswarupananda have helped him much in correcting the manuscript.

Swami Sadrupananda and Mr. Dhirendra Nath Ray Barrister-At-Law have kindly gone patiently through all the proofs and without their help it would have been impossible to bring out the book.

The book has been hurried through the press when the country is thrown into a great confusion. As, therefore, there are some minor printing mistakes, an errata has been added to the book. The readers are requested to correct the errors before they begin to read.

1st April,
1943.

SANKARANANDA

AUTHORITIES QUOTED

Rigveda
Yajurveda
Samaveda
Atharva Veda
Satapatha Brahmana
Tandya Mahabrahmana
Taittiriya Aranyaka
Taittiriya Brahmana
Brihadaranyaka Upanishad
Narayana Upanishad
Ramayana
Mahabharata
Bible: Old and New Testaments
Sir John Marshall; The Mohenjodaro and the Indus civilization vols. I-III.
Earnst Mackay: Further Excavations, vols. I-II.
Dr. K. N. Puri: Excavation at Rairh (Jeypur)
Sir Wallis Budge: The Book of the Dead, vols. I-III.
Maspero: Historian's History of the World
Mythology of All Races: Semitic, Egyptian, Eddic, North American, Chinese, etc.
James Hastings: Distionary of Bible
James Hastings: Dictionary of Religion and Ethics
Thomas Inman: Ancient Faiths Embodied in Ancient Names, vol. II
Max Mueller: Science of Languages
Rev. Caldwell: A Comparative Grammar of the Dravidian Languages
Rev. Heras: Article in Historical Quarterly
Swami Abhedananda: Is Vedanta Pantheistic?
A. C. Das: Rigvedic India.

FOREWORD

Swâmi Śankarânanda, a disciple of late Swâmi Abhedânanda of the Râmakrişna order has written the book entitled 'Ṛgvedic Culture of the Pre-historic Indus,' and he asks me to write a foreword to it. In this book he has discussed about the archæological finds connected with religion that have been discovered at Mohenjo-Daro and Harappa and has come to an indipendent conclusion of his own.

The archæologist Sir John Marshall, the author of 'Mahenjo-Daro and Indus Valley Civilization' has informed the scientific world about the existence of what he calls a pre-'Aryan' civilization in the Valley of the Indus. According to him the Vedic 'Aryans' were later comers in the same regions where, in the chalcolithic period, other races of men were living. As regards the archæological finds discovered at the above mentioned places, he says: "They exhibit the Indus peoples of the fourth and third Millenium B. C. in possession of a highly developed culture in which no vestige of the 'Indo-Aryan' influence is to be found."[1]

The startling discovery has taken the savants aback, and especially those who advocate the Vedic people labelled as 'Indo-Aryans" to have migrated to India sometimes in the second Millenium B. C. Further they were amazed to hear of a civilized people dwelling in the same Indus Valley where according to them their pet white 'Indo-Aryans' on their arrival found a blackskinned, noseless people of no culture whom they destroyed or drove away to the mountains or enslaved them. This pet theory advocated by the first batch of Indologists became universal as it fancied to discover its counter-part in the historical records of the colonization of America, South Africa, Australia and elsewhere by the present day Europeans.

Since the study of the Vedic literature by the occidental savants and the translation of the same in European languages,

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1. Sir John Marshall : Mahenjo-Daro and Indus Valley Civilization, vol. 1.

the foreign savants began to find ethnic and cultural affinities between the Vedic people and their own countries and tried to discover similarities of racial and cultural cross-currents of their society with those of Vedic Indians. This phase of interpretation of ancient Indian History began soon to be changed in the hands of the German savants, where since the days of Hegel, 'Germanism' as measure of racial and cultural values has taken its rise. Soon after, the comparative philological studies discovered the link between the Vedic language with most of the European languages of the past and the present. Thus an 'Indo-European' group of languages (German patriotism prefers to call it 'Indo-German') was discovered which connected the Indians speaking various dialects of Sanskrit with the European peoples speaking the languages of the same group. These similarities made the Germanic speaking savants to find affinities between the Vedic people and their ancestors, and some Indologists fancied to discover common phases of racial and cultural cross-currents which they thought their ancestors passed through like the 'Indo-Aryans.' Thus in the hands of the German orientalists and savants, 'Indo-European' theory became a German theory. In the meantime, Prof. Max Müller, a German philologist who translated some of the Vedic literature, introduced the Sanskrit word 'Ārya' in Europe and caused the 'Indo-European' or 'Indo-Germanic' group of languages to be made as synonymous with 'Aryan' language. Of course he disassociated this 'Aryan' language with any idea of race as he says "Arya'are those who speak 'Aryan' languages."[2] But it caught the fancy of many, and soon an 'Aryan' race was discovered. In Germanic countries under the influence of Germanism this hypothetical 'Aryan' came to be identified with Nietzche's 'Blonde beast,' but in non-Germanic-speaking countries he was simply contented to be labelled as a 'white man'!

In the meantime German patriotism began to find traces of the blonde men in various parts of the world, which according to them are the results of migration out of a common centre of dispersion located somewhere in North Europe. This theory, inspite of the protest from various savants even from Germany, and though it proves the contrary, has become the *idee fixe* with some till it became a part of national-chauvinism of the Germanic-speaking people! On the other hand, the present-day scientists of U. S. S. R. are having their say in the matter. They are throwing "New light on the origin of the socalled Aryan peoples, upsetting the race-myths propagated by the Nazis. Academician Struve's research is based on a study of materials unearthed during recent excavations in the Caucasus and Asia. Among the relics and inscriptions dating back 3000-4000 years before our era...historical facts show that all these claims are an invention from beginning to end." ('Moscow News', May 28th 1943).

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[2] F. Max Müller : Biographies of Words and the Home of the 'Arya', p. 245.

Meanwhile, as the result of development of industrialisation and colonial expansion, imperialism amongst the powerful European nations began to wax bigger and soon slogans such as 'control of the tropics', 'questions of inferior races', 'white man's burden' began to fill the political atmosphere. Political science, economics. social science, anthropology began to be studied from this chauvinistic angle of vision. In this chauvinistic atmosphere the poor 'Aryan' became the bone of racial and national contentions. He began to be identified alternately with the Neanderthal man, with some of the Germanic tribes supposed to have long skull, narrow nose and tall stature, with broad-skulled dark Celts, with the forbears of ancient Kurgan skulls of Russia, with the present-day Germans and with the Nordic 'Herrenvolk.'[3] Thus we trace the trail of the 'Arya' from Sanskrit literature to the present-day political arena.

It is evident that in this strife around the 'Ārya', Germanism has held its ground, because under the new name of 'Nordicism' the theory has been taken up by the other Teutonic-speaking countries. Alexander Muir has truly said that this theory was originated in Germany and was taken up by England and United States of America. As Germanism began to be ridiculed as

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[3] Vide Aryan Controversy in Ripley's "Races of Europe"; Sergi: "The Mediterranean Race."

'Pan-Germanism' the word 'Nordicism' came into vogue. The protagonists of this theory defined the Nordic to be the long-skulled, long-nosed, tall, blue-eyed and light-haired blonde men of North Europe who are supposed to be living in the same regions since the Neolithic age. It is even supposed that this bio-type is a variant of the Cro-magnon race which appeared in Europe in the Neolithic epoch.[4] Naturally they opined that as he was the aboriginal of North Europe and as the present-day descendants of the same people speak 'Indo-European' or '*Aryan*' form of speech they must be the original and true 'Aryans'. The others who speak languages affiliated to this group of languages must have migrated outside from this centre. This North-European aboriginal is named as 'Nordic.'

The great Swedish 'Race-biologist' Prof Lundberg enunciated the category that long-skulled narrow-nosed-tall blonde man is the same as the Nordic which is same as the North-European. Thus a study-room race was fabricated by some of these North-European savants, and its trails were followed all along the period of human history to different countries including Persia and India.

So long, some of the orientalists living under the shadow of the national chauvinism of their countries have tried to read the ancient Indian texts from this angle of vision. To them if the '*Arya*' fatherland be not Sweden then it must be Germany, or Central Europe or Lithuania or South Russia. On the other hand, some of those who think on the contrary, are talking now-a-days of Asia-Minor as the cradle, if the theory of Central Asia be proved untenable. Of coursee, the majority of the ethnologists are still of the opinion that the orient was the cradle of the 'Indo-European' or '*Aryan*' people.[5] While these various theories were warring amongst themselves, the post-war (World-war) archæological discoveries made both in France and in Germany, revealed a strange and unexpected thing. At Ofnet in Germany a large number of skulls of the Azilian epoch (a period linking appalaeolithic with neolithic times) some of which were long and others short[6] were discovered. Again at Solutre[7] in France broad-skulled remains of the late palaeolithic age have also been found. These discoveries have revolutionised the notion about 'Nordicism'. As a result, the hypothesis of a long-skulled narrow-nosed blonde man living from post-palaeolithic age in North Europe had to be given up. Now, the untenability of this theory has been realised by the protagonists of this school. Hence a new orientation of 'Nordicism' has taken its rise. Now-a-days it is said that the 'Nordics' contain both the long-skulled and broad-skulled peoples[8] and they are regarded as of composite origin.[9]

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[4] Paudler : "Cromagnon studien" ; in Anthropos Helt, 3, 4 May, Aug. 1917, 1918.

[5] Köppers in "Anthropos", Bk. 30, 1935.

Further, perceiving the untenability of the Nordic theory, a new study-room race has been brought into existence—the 'proto Nordic.' Since the discovery of a blonde Tartar tribe in Siberia some of the European anthropologists began to talk of a Proto Nordic race evolving in South-Western Siberia in the Turanian steppes.[10] Here, they say, must be the spot where the first depigmentation of men has taken place and from here this blonde Asiatic 'Nordics' (Nord Form) finally went to Europe and Indo-Europeanised Europe.[11]

Be that as it may with the fate of the hypothetical 'Nordics' and the 'Proto-Nordics', we are only concerned with the culture of the Indus valley people. But unfortunately due to some inexplicable reasons 'Nordicism' with its present-day substitute 'proto-Nordicism' reign supreme in the minds of some of the Indian Antiquarians.

It has already been said that the Vedic literature has been read from that angle of vision which postulated the migration of a white or a blonde race from outside during the Vedic period. Indian ethnology, sociology, language, religion etc. have been read and expounded by the foreign savants from that standpoint and the Indian writers have accepted this interpretation as the only

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6. Encyclopædia Brit., 1929. vol. 12, pp. 263-264.
7. L'Anthropologie, XXXV. p. 189; Keith: Antiquity of Man, p. 139 ff. 91.
8. V. Gordon Child: The Aryans, pp. 183-188.
9. Dixon: Racial History of Mankind, pp. 33-34.
10. V. Eickstedt: Rassenkunde and Rassengeschichte der Menschheit, p. 263 f.
11. Op. cit., p. 407.

truth without referring to their own texts. To these savants the whole Hindu social fabric stands on the basis of the race conflicts between the foreign whites and the aboriginal black peoples. And this theory is being pounded in the Indian mind and it has become the subject-matter of school text books. But with the discovery of the Indus valley civilization a new vista has been opened before the mind of the Indian intelligentzia. The investigators of this civilization have said that its bearers lived in an age anterior to the period of the Vedic people. Further, the anthropological investigators have found out that the skeletal remains betray the presence of various types of peoples. These investigations have cut at the root of the old theory of the white-skinned 'Aryans' destroying the black aboriginals and evolving a civilization which under various vicissitudes persists even today. Thus the old notions about the origin of the Indian people and their civilization is in the melting pot. To the investigators of the Indus Valley civilization, its bearers were civilized people who built well-planned towns with good sanitary arrangements, while the Vedic people were uncivilized who lived in mud-huts in villages etc. And these people were really the aboriginals while the Vedic 'Aryans' were the rude immigrants. Thus, it is clear that the old theories of the Indologists are set at naught. The 'Idol of the market' raised by them has fallen down.

Here we may point out that this interpretation of the Vedic literature has never been accepted *in toto* by the enquiring Indian mind. They say, there is no record in the Vedas telling about their migration from outside. The mention of the Vedic Ṛiṣi praying for a hundred winters does not point to their original habitat in a colder region. (Vide Swami Vivekananda's lecture in Paris Exhibition 1899—1900). The Indologist Zimmer[12] has truly said that there is no tradition in the Vedas which point to an original outside home of the Vedic *Āryas*. The utmost northern country they knew was Kashmere where originally the Kurus and the Pânchâlas lived as an united tribe, The 'Uttarakuru' must be located in Kashmere and not outside the boundaries of India. Again scanning the Vedic literature, we do not find any description of their costumes which bespeak their northern origin. Trousers and high boots commonly worn by the Medes and the Scythians and other Indo-European speaking peoples[13] living in a colder climate were unknown in the Vedas. Their very dress was befitting the southern climate. It seems, these ethnic points have been overlooked by the interpreters of the Vedas.

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[12] Zimmer : Alt indisches Leben.

Again, the occidental interpreters in their enthusiasm have tried to picture the Vedic *Ārya* as a blonde at least a white man.

The Vedic literature has been ransacked to find out evidences of blonde characteristics of the *'Indo-Aryans'*. But the Vedas speak of the god *Rudra* as possessing golden coloured arms (White Yuyurveda, Bk. 16th. Śatarudriya 17). Again, as *Rudra* is described fiery in his disposition he is also described as "the golden haired wearer of the sacrificial cord." In the Ṛgveda *Indra* is descrided as 'golden coloured' (3. 44. 4). He is also said to have possessed yellow hair, yellow dress and yellow horse. The sukta ended by saying : "The (*Indra's*) everything is resplendent." Here is a poetical redundancy. But he is also described as 'golden-coloured'. Again, *Rudra* is described as the 'brown hued piercer' (Śata R. 18). Also in Sâmaveda the god *Savitar* (sun) is called as 'the golden-handed' in several places (Bk. 1, 20 ; Bk. 4, 25 ; Bk. 34, 25). These allegorical epithetourantia cannot be taken as somatological evidences of the blonde characteristics of the Vedic people. We will have to look into the Vedas to find evidences of them. In the hymn 1. 122, 14 the for Ṛṣi prays for a handsome son with golden-ear (hiraṇya-karṇa). This bespeaks the brunette complexion as the ideal of the Vedic Ṛṣi. Again, a Sutra quoted from the *Śruti* (Vedic literature) by *Baudhâyana* (Dharma Sutra, 1. 2, 3, 5,) gives the clue to the colour of the hair as it says that a passage of the revealed texts declares : "Let him kindle the sacrificial fire while his hair is still black." The same sentence have been quoted by *Śavara* in his *Bhaṣya* on *Jaimini* (1. 33). Here it clearly bespeaks the black hair of the Vedic Brahmaṇ. Further the Atharva Veda in its incantations 'to fasten and increase the hair' prays : "Let the black hair grow out of thy head like reeds" (Bk. VI, 137, 2-3). Again, the same Veda (19. 24. 8) speaks of man having golden colour (hiraṇya varṇo). Thus we clearly get the description of the Vedic people having black hair and brunette complexion. Hence they were not blonde 'Nordics'.

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[13] Dr. Dhalla says : "The Persians who were a southern people learnt to wear trousers from the Medes." Vide his 'Zoroastrian Civilization', p. 258.

✓ But the indefatigable protagonists of 'Nordicism' in India bring out the saying of *Patanjali* (200 B. C.) that Brâhmaṇas had *Pingala* and '*Kapiśâ*' characteristics. In the old Sanskrit lexicon of *Halâudha* called *Abhidhân Ratnamâlâ* (translated by Th. Aufrecht) the word *Kapiśa* stands for dark-brown colour and *Pingala* for tawny colour, Again, in the Sanskrit-English dictionary of A. A. Macdonnell entitled 'A practical Sanskrit Dictionary' the word *Pingala* stands for tawny-eyed or red-eyed as of Śiva and of a Dânava and the word *Kapiśa* stands for brownish. But it seems, this meaning of *Pingala* is contradictory in terms. A thing cannot be both, A red-coloured eye-iris is an unknown quantity in anthropological nomenclature, while tawny colour is neither blue nor grey. All we can say that the above-mentioned expressions do not give evidences of blonde characteristics of the ancient Brâhmaṇas. On the other hand, the ancient Hindu poets have depicted the *Râkṣasas* who are described as demons and the destroyers of Hindu-sacrifices to have '*Pingala*' eyes and hair. In Râmâyaṇa, *Araṇyakânda,* 17 Svarga, *Surpanakhâ* is described as having *Pingala* eyes. In Mahâbhârata, *Rakṣasa* Vaka is described as having eyes, beard and hair of red colour, (Ādiparva, Ch. 223). In Bhattikâvya the *Râkṣasas* are described as having '*Pingala*' hair and eyes (Canto II, 30). Thus we see in the Sanskrit poetical works the *Râkṣasas* are spoken of as having '*pingala*' eyes and hair. Will on the basis of the literary evidences, the *Râkṣasas* who are described as the enemies of the *Āryas* and their sacrifices, be taken as 'Nordics' ? If these poetical fancies be taken as anthropological data then the man-eating demons called in the Sanskrit literature as *Râkṣasas* would be termed as 'Nordics' and not their enemies the 'Āryas' !

But we beg to say that both kinds of these allegories should be taken as poetical fancies. We will have to look into the scientific facts for an explanation. As regards the Indo-Europeans, various schools and eminent anthropologists have their own say. Here we beg to state the following for consideration. Pumpelly's exploration in Turkestan[14] have brought out the fact as investigated by Sergi that in the second Millenium B. C. the people of Mediterranean racial type were living in Anau in central Asia. Again, Von Eickstedt [15] says that from the last glacial period the proto-Mediterraneans have occupied the south of the Iran—Himalayan ridge. Further, Daniloff's compilation of the data on Persia shows the people of Persia[15a] (*Iran*) to be Mediterraneans. Thus if in such hoary antiquity the people of central Asia, Iran and the Western Himalayan ridge had been in racial affinity with the Mediterraneans, we will not wonder if the people of Northern India had been of that type as well. Indeed, as regards the present-day Indians, Ripley has long ago characterised them as Eastern Mediterraneans and recently Von Eickstedt had put them in the same category whom he named as Eastern Mediterraneans or more properly "Indiden."[16] Again Sergi in a latter book called the Hindus as Mediterraneans,[17] Finally the investigators of Mohenjo-Daro and Harappa-finds speak of the presence of the same racial elements. Further, after investigating the Indians Von Eickstedt has pronounced the present-day people of the Punjab as the Mediterranean of the North-Indian branch. (Nord Indiden). Also Haddon[18] has called the Indo-Afghans (Russian Anthropologist Deniker's nomenclature which includes the peoples of North India and Afghanistan) as a "special stock developed in an area of characterization."

Taking the hair-colour descriptions given in the Vedic literature and the considered opinions of the above-mentioned eminent anthropologists it may be surmised that the Vedic people also is belonged to the Eastern Variety of the Mediterranean race. The theory of the hypothetical Nordics or proto-Nordics does not fit in here.

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[14] Pumpelly's explorations in Turkestan, (Carnegie publications, No. 73).

[15] Von Eickstedt : Rassenkunde und Rassengeschichte der Menschheit, p. 509.

[15a] Daniloff : Characteristics of the Persians (in Russian).

[16] Von Eickstedt : op. cit. p. 506.

[17] G. Sergi : Gli Arii in 'Europe in Asia,' 1902.

[18] Haddon : The Races of man, p. 151.

The present-writer [18a] has elsewhere expressed the view that the dolicocephalic-leptorrhine biotype of Europe and the people of this characteristic of Asia who are to be met with from the Caucasus to India might in ascending line of ancestors have affinities with each other, but it cannot be upheld that the former have come all the way from Europe to India and through miscegenation with the Indian aborigines have given rise to today's Indo-Afghans or the Hindus (longskulled narrownosed characteristics are not the special monopoly of the Punjab). Further, Sergi and Paudler speak of the connection between the North-European longskulled narrownosed type with the South European type known as the Mediterranean. On this account we cannot identify the Indian variety with a particular European species on the strength of similarities of head and nasal indices.

Thus, the more we investigate about the Vedic people the more we come down to the level that they were not a special type different from those of the present-day who claim to be their descendants. Supposing they came from the outside, in that case they did not come through lands filled with vacuum. They must have assimilated other racial elements on the way and, when they arrived in India, certainly they were not of homogeneous composition. Here we may ask the question,—what proof was there that the Vedic people were of homogeneous racial type? The Indologists tell us that the Vedic people were divided into tribes with gods of their own and had different dialects. Again, Sir John Marshall himself admits that, as far as "history can be traced the people of Sindh and the Punjab had been a blend of many diverse elements and there is no reason for assuming that it was other than heterogeneous in the earlier age with which we are now concerned."[19] Thus neither in the past nor in the present we find traces of a homogeneous population peopling the land supposed to be the original country of the Indo-Aryans.

Naturally the question turns up then where does the '*Aryan*' spoken of by the orientalist fit in? We have seen that the '*Aryan*' has been the bone of contention. But here we beg to say that an ethnically united tribe may not betray homogeneity of somatic characters. Such a tribe is composed of various racial elements, socio-economic factors hold them together. Hence we cannot regard an ethnic group as a race.

[18a] B. N Datta: An Enquiry into the Racial Elements in Baluchistan, Afghanistan and the Neighbouring Areas of the Hindukush in 'Man in India,' Vol. XIX, 1939, Vol. XX, 1940.

[19] Sir John Marshall: Op. cit. Vol. 1, p. 109.

Much has been said from a long time regarding the Indo-Europeans or the *Aryans*. Certainly an Indo-European or an *Aryan* cannot be identified with a special biotype. Similarly ethnic groups are marked from each other by their linguistic-cultural differentiations. They must not be taken as types of races. Truly has Gordan Childe said: "The correlation of cultural with racial groups is generally hazardous and speculative."[20] Hence, we can never speak of an *Aryan* race. But the much vexed *Aryan* question has raised controversies which are not devoid of national bias or chauvinism. As some of the German savants maintain that the original Germans were the original Indo-Europeans[21], the French, the Italian and other schools of anthropology have different notions in this matter. Broca and the French school founded by him maintained that the brachycephalic dark Celts were the original *Aryans*. Sergi maintained that the Eurasiatic brachycephals of Asia brought Indo-European language and the cremation system in Europe. E. Meyer, the renowned German historian, spoke of the Indo-Europeans coming to Europe with their cremation system from the east in the Bronze period.[22] The English anthropologist J. Taylor denied that the dolicocephalic North Europeans were the original *Aryans*. He pointed out that all Nordics cannot be regarded as Aryans as many Finns belong to that stock and many of the *Aryan* blondes were brachycephalic.[23] Here it is clear that by *Aryan* Taylor meant *Aryan*-speaking men Finally, Guiffrida-Ruggeri[24] of the Italian school in order to solve the Indo-European tangle has advanced the hypothesis that 'Homo-Indo-

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20. V. G. Childe : The Aryans, pp. 84-85.
21. Encyclopædia Brit., Vol. 12, 1929 pp, 263-264.
22. E. Meyer : "Geschichte des Altertums", p. 893.
23. J. Taylor : "The Origin of the Aryans."
24. Guiffrida-Ruggeri : Translated by H. Chaklader, p. 34.

Europeanus' is divided into dolicomorphus and brachy-morphus. Further he says: "It is evident that it is useless and vain to ask who were the *Aryans*—the dolicocephals or the brachycephals? The *Aryan* languages spread from a very northern centre, and that without any special regard for the dolicocephals or the brachycephals." Here Guiffrida-Ruggeri has made a clear distinction between race and language; all of his 'Leucoderms' do not speak some Indo-European language.

Thus, the more we enter into this discussion, the more we get caught in the labyrinth of contradictory opinions. The last word that we cull out of this confusing masses of opinions is that the Indo-European or the *Aryan* may be longskulled—narrownosed—lightskinned man or the broadskulled—narrownosed—lightskinned man. Hence it is nothing but a frenzy of national chauvinism to identify the Indo-European or the so-called *Aryan* with a particular biotype. Finally Köppers says that *Aryan* is only a linguistic-cultural grouping (Gemeinschaft)[25] and it is too early to speak of a final solution of this question. That means, this grouping has no reference to somatic characteristics.

Leaving the much-vexed *Aryan* question which has been raised as a Frankenstein on the domains of philological and anthropological investigations, we wend our way to the ancient Sanskrit texts from which the word '*Arya*' has been culled out. The ancient Indian scriptures speak of the word '*Arya*', but only in the sense of 'noble', 'cultured', 'superior'. The word has never been used in an anthropological sense.

In the Vedas, the authors[26] of the Vedic Index say, 'this word is not common in the older literature in places where the quantity of the first vowel is fixed as short, except in a mere adjectival sense...*Mahidhara* suggests that the word means a *Vaiśya*, not an *Arya* generally. This view is supported by the explanation in the Śatapatha Brâhmaṇa (xiii, 2,9,8.) of one of the passages of the Vâjasaneya Samhita (xxiii, 30.). Thus whatever be its derivative, the word originally meant a husbandman (an *Arya*) as evinced in the compound word 'Sudrâryau' (Sudras and *Aryas*, i. e., husbandmen) to be found in the Vedas. But the orientalists have tried to bring out an ethnic interpretation by saying that '*Arya*' is the normal designation in the Vedic literature. From the Ṛgveda (Rv. 1.51.8) onwards *Arya* meant a member of the three upper classes... The *Arya* stands in opposition to the *Dâsa* (Rv.1.51.8.9) ...Sometimes the expression is restricted to the *Vaiśya* caste...the word *Arya* (Fem., Āryâ) used as adjective also occurs frequently to describe the *Aryan* classes. ('viśah.'—Rv.1.77.3 ; 96,31 ; 101,4 ; 43,4) or name ('nâman'—Rv. X.49.3) or caste ('varṇa'—Rv. III, 34.9.) or dwelling ('dhâman'—Rv IX. 6-3 14) ; or again reference is made to the *Aryan* supremacy ('vrata'—Rv. X.65.11) being extended over the land."[27] Here we find various shades of meaning of the word. But at the same time we find that the word *Arya* stands for 'faithful', 'kind,' 'good,' 'master,' 'cultured' etc. in the Ṛgveda (1.13.8 ; 4.30.18 ; 3.34.9). The Vedic word *Arya* does not stand for the European word 'Aryan' or 'Arier' or 'Aryen'. In the post-Vedic age we find the word *Arya* stands for 'gentle' or 'cultured' (śista) and in the Sanskrit literature all through it stands for the words 'cultured', 'noble', 'master', 'superior'. No racial connotation is attached to it. Thus we find in the Râmâyana that the Râkṣasa Indrajit is scolding his treacherous uncle Bibhiṣana for having acted like an Anârya. In the Mahâbhârata the Kuru king Duryodhana reproached himself as an *Anârya* for not acceeding to the request of Śindhu Râjâ (M. Drona, Ch. 152). Further, Draupadi, the Pândava queen complains that the low *Anârya* people have induced Judhiṣthira to play at dice (M. Sabha. 63 ch.). Again in the Bhagavat Gitâ we find Śri Kriṣṇa admonishing the Kṣatriya warrior Arjuna not to act like an '*Anârya*' (Gitâ, 2.2.). Again, in the Dramas we find a person of inferior rank addressing his superior as '*Arya*', a wife calling her husband '*Aryaputra*'. Further the Brahmaṇs called their religion as the *Aryadharma* (religion of the *Aryas*). The Buddhists also called their religion to be the '*Arya path*'. Buddha named his religious principles as *Arya-Satya*. Thus, the word *Arya*, we find possesses cultural significance.

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[25] W. Köppers: "Die Indo-german Frage im Lichte der Historischen Völkerkunde" in "Anthropos," Bk. 30, 1935.

[26] Keith and Macdonnell: "Vedic Index", Vol. I. pp. 64-66.

The Vedas did not have any name of general designation embracing all the tribes that lived at that period. That is, as nationality did not evolve in that time amongst the Vedic tribes, they did not have a common national name. Certainly, *Arya* was not the national name of these people of the Vedas. Rather, in the Vedic days as everywhere else in the world, people in the tribal period went by their tribal names. In the Vedas we find the people in their tribal names only, viz. *Bharata* tribe (Bharatam Janam—Rv. 3.53.12). This kind of socio-political condition existed till the time of Alexander's invasion. The various tribes of the Cabul valley and of the land of the five rivers that he met were in a lump designated by the Greek writers as *Indian*. The words Indian and Hindu are not of Indian derivation. In the "Behistun tablet"[28] of the Persian emperor Darius we find the names of the people called 'Hidhus' or the inhabitants of the Sindh valley and the 'Gadara' who must be identical with the laterday Gandharians, mentioned. The Persians called the land and the people of the Indus valley as Hind, which in later-days took the form Hindu. Even to-day the Arabs call the Indians irrespective of their religion as 'Hindis,' the Turks call them 'Hindlis'. From the Persian Hind the Greeks took up the word which in present-day European languages have taken the forms 'Indian' (Eng.), Inder (Ger.) 'Hindou (Fr.)', 'Indous' (modern Gr.).

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[27] Ibid, op. cit. pp. 64-65.

In this way we find that there was no common name to designate all the cognate tribes that lived from the Cabul valley to the plains of North India. But, after the downfall of the Maurya empire we find in the new rescension of *Mânava-Dharma-Śâstra* popularly known us the 'Manu Saṁhitâ' the word *Arya-varta* as the name of the whole of North India stretching between the Himalayas and the Vindhya range. Of course in the Purâṇas, we find the name *Bhâratvarṣa*—the country of the king Bharata. Again the name of *Jambudwipa* i.e. the island of the Jambu tree, mentioned in the Purâṇas and in the religious books of the Buddhists as well. But we do not know when the Purâṇas were first written. So we are ignorant of the process and the time when the terms were coined. In these names we do not find any

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28. Rawlinson : "The Great Inscription of Darius at Behistun' in 'History of Herodotus', vol. II.

racial connotation attached or any reference to the '*Aryan*' race living in this region. Only after the Maurya period we find the reference to *Aryâvarta* and its boundaries given, but the boundaries have changed in different political epochs.[29] To these Smriti writers '*Aryâvarta*' is the place where the Brahmaṇs can practise their *Varṇâśrama* religion unhampered.

That the *Arya* has got no racial significance attached to it is evinced by the fact that when interpreting the Ṛṣi Viśvâmitra's attack on the Kikata people and their king Pramagandha (RV, 3. 53, 14), the post-Vedic writer Jaska (Nirukt, 6.32) explained it as *Anârya Janapada* i.e., the country of the *Anâryas.* According to some, the word Kikata stands for the latter-day Magadha,[30] where heretical religions were rampant perhaps even before the days of Buddha and Mahâvira, and its people were regarded as 'uninitiated.' On the other hand, at the same epoch the Jaina preachers had called the people of Rajagṛha (capital of Magadha), the people of Champâ (capital of Aṅga), the people of Tâmralipta in Bengal as good *Aryas* and *Kṣatriyas* of high social standing.[31] The Buddhists have concurred in this evaluation. Thus it is still more clear that the word *Arya* has got no anthropological designation in the Indian literature.

Again with the Buddhists the word *Arya* has got still higher connotation. In the Barhut Buddhist inscriptions we find '*Bhadantâsa Aya—Bhutarakhitâ*' mentioned. In explaining the passage Dr. Barua says : "To the Buddhist an *Aryan* is one who is not slave to passions, customs, conventions and dogmas...and lives a self-conscious life—'Master' is the English word whereby *Arya* can be adequately rendered ..*Arya* is the title of address of those Bhikṣus who are advanced in *Aryanhood.*[32] Thus from cultural level we get the word advanced to spiritual plane. Again in the Arthaśâstra of Kautilya who was the prime minister of the Maurya emperor Chandragupta, we find the word connoting a political significance. He says (BK. III. ch. 13, 181) the Sudra is an *Arya* by birth (*Aryaprāṇ*). Again he says (BK III ch. 13, 182): "Deceiving a slave of his money or depriving him of the privileges he can enjoy as an *Arya* (*Aryabhāba Apaharanta*) shall be punished with half of the fine levied for enslaving the life of an *Arya*". Further he says: "The offspring of a man who has sold himself off as a slave shall be an *Arya*" (Ibid.). Again he says: "On paying the value for which one is enslaved, a slave shall regain his *Aryahood* (Ibid,)."[33] Here a clear political definition is given of the term *Arya* when the Śudra is recognised as an *Arya*. It seems, these various connotations and use of the term, are derived from the original word which meant 'noble,' 'superior,' and 'cultured.'

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[29] Jayaswal : "Age of Manu and Jagñyavalkya" ; Kane : "The History of Dharmashastras."

[30] Weber : "Indische Studien" I, p. 186

[31] S. Levi : "Pre-Aryan and Pre-Dravidian in the Vedas" ; translated by P. Bagchi.

[32] B. M. Barua and G. Sinha ; "Barhut Inscriptions", 1926. p. 6.

Thus going through the various aspects of the word *Arya* we do not find the trail of an '*Aryan race*' created by the orientalists out of the ancient Sanskrit literature. Hence, we are at a loss to understand why should we always try to find an '*Aryan*' race in the ancient Indian texts the existence of which is absolutely hypothetical. We may speak of an '*Aryan*' or 'Indo-European' linguistic-cultural group but not of a race (biotype).

But now we find that in the land where the ancient Vedic tribes lived, the remains of a buried city has been unearthed at Harappa and existence of a similar city has been excavated at Mohenjo-Daro in Sindh. The archaeologists say that the remains of both these long lost cities betray their common form of civilization, hence the name—'Indus-valley Civilization' is given to it. The investigating chief Sir John Marshall denies any connection of this civilization with that of the Vedic people. He opined that it was long anterior to the days of the Vedas and he puts the date of the Indus-valley Civilization to the latter first quarter of the third millennium B. C.[34] Further he contrasts the material civilization of the Indus-valley people with that of the 'Indo-Aryans' as recorded in the Vedas and finds that the two groups of people are not identical. He finds great diversities in the civilization of the two in question.

As regards the diversities of the civilization in question Marshall

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33. Kautilya : Arthaśāstra, pp. 222-224. (Translated by Shamaśastri).
34. Marshall : Op. cit., vol. I.

says : "So far as Sind is concerned there is ample and convincing proof that the whole country from north to south was permeated in chalcolithic age by the long protracted civilization which we have unveiled at Mohenjo-Daro and Harappa. In the Punjab the evidence is more meagre. To the north-east we have found traces of this culture as far as Ruper on the Sutlej below the Simla Hills."[35] Thus he places the Indus valley culture in chalcolithic age. Then he again says : "In my own view nothing has yet been found either at Mohenjo-Daro or Harappa that conflicts with the orthodox theory that the 'Indo-Aryans' entered the Punjab about the middle of the second Millennium B. C., but from the picture we get in the Vedas of the pre-Aryan population, I incline to think that the Indus civilization could have been but a mere shadow of its former self."[36] Thus he takes 1500 B. C. as the date of the arrival of the 'Indo-Aryans' into India.

The present writer in different disqusitions elsewhere, has discussed about the possibility of connections between the Indus valley civilization and the Vedic people,[37] and has come to the conclusion that as 'Indo-European' or *Aryan* has not been a race, rather a philological-cultural grouping, hence we have no right to identify the Vedic *Aryans* with a particular biotype on this account. The absence of the remains of any dolicocephalic-leptorrhine skull of the Nordic variety of man in Harappa and Mohenjo-Daro does not warrant any inferrence of the non-presence of any *Aryan-speaking* people in the period of Indus valley culture. Further, the absence of the 'Indo-European-speaking' people in the period of Harappa culture and Indus valley civilization cannot be proved. Again, in our investigation we have found no valid ground for any anthropological objection to the hypothesis that the 'Indo-Aryans' were a part of the Harappa culture.

Further, an investigation in the Vedic literature has shown that Ṛgvedic 'Indo-Aryans' were also in the chalcolithic stage of

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35. Ibid. Op. cit.

36. Ibid. Op. cit.

37. B. N Datta : "Vedic Funeral Customs and Indus-valley Culture" (In 'Man in India,' Vol. XVI, No. 4. 1936 & Vol. XVII, No. 1 & 2, 1937 ; "Ancient Near East and India's Cultural Relations." 'The Calcutta Review', Nov. 1937.

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civilization. Also it has been shown that the 'Indo-Aryans' has an identical cycle of the disposal of the dead with the Indus valley civilization. Further, it has been found out that the various factors of civilization were common with both the people. But the last factor of identification, i. e. the question of language, still remains unsolved. Finally, it has been said that on the basis of this comparison there is reason to believe that the people of the Indus valley culture and the Vedic *Aryans* belonged to the same ethnic-cultural group. The modes of the disposal of the dead bear out this fact. Hence, it may be said that the 'Indo-Aryans' were not strangers in pre-historic Indus valley, as stated by Sir John Marshall and other investigators in the matter. Leaving aside a detailed discussion few salient points may be mentioned here.

(1) Marshall places the Indus valley civilization in the chalcolithic age and the date of the appearance of the 'Indo-Aryans' in the middle of the second millennium i. e. about 1500 B. C. But we beg to point out that various writers opine that the 'Indo-Europeans' when they emerged in history, were in the chalcolithic phase of culture.[38]

Thus we hear that 'Indo-Europeans' at the time of their separation were in the chalcolithic stage of civilization. Naturally we shall find the 'Indo-Aryans' to be in the same stage at the time of their arrival in India after their separation from the parent stock.

Now let us find independently some of the evidences to be discovered in the Ṛgveda. In one of the hymns (9. 112. 2) we find pointed stone-arrow is mentioned. Hence the use of the implement of stone age was in vogue when that hymn was composed. Again the Vedic people used utensils made of wood and stone for drinking purpose (9. 65. 6 ; 10. 75. 3 : 10. 101. 10). Thus it is clear that iron was unknown to the Vedic people in this age. The meaning of the word *Ayas* is debatable. Zimmer takes it as bronze. Again, the Taittiriya Brâhmaṇa text, a product of the later age, spoke of the use of a copper razor (10. 5) for shaving the head of a Brâhmaṇa. In scanning the Ṛgveda we find that implements and utensils of stone, wood, copper or bronze or leather were used in that period. From these, it is clear that they were not in the iron age, at best not in the Ṛgvedic period. They were in the chalcolithic stage of civilization. This gives a coincidence between the Vedic age and the period of the Indus valley Civilization,

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[38] Gordon Childe : "The Aryans," p. 185.

(2) Then the question comes about the date of the Vedic age. We beg to differ with Sir John Marshall regarding it. His fixing of this date is arbitrary and has no scientific data to base upon. It is strange that many ethnological writers and orientalists in order to suit their hypotheses have arbitrarily fixed the date of the Vedas. But we know there are differences of opinion amongst the Indologists in this matter.

Max Müllar was the first man to try to fix a date for the Vedas. Thus he said : "But although we thus perceive the wide chasm between the Brâhmaṇa period and that period by which it is preceded,...it would seem impossible to bring the whole within a shorter space than two hundred years, of course this is merely conjectural."[40] Finally he fixed the age of the beginning of Ṛgvedic poetry to be from 1000 to 1200 B. C.[40a] This computation of the date, we see, is an arbitrary one and it does not take into consideration the span of time that a phase of ethnical or cultural evolution of a primitive people would take to come to the next stage. Regarding this arbitrary fixing of Vedic dates Winternitz said : "It is now clear that the acceptance of 200 years for different literary epochs in the development of the Vedas is purely arbitrary." Later, he said : "No power on earth can any time be sure whether the Vedic hymns were composed 1000 or 1500 or 2000 or 3000 years before Christ."[41]

Thus as lamented by Winternitz these arbitrary dates came to be accepted as scientific facts. The same Indologist has truly remarked[42] : "It is strange how strong the power of suggestion works in science. The purely hypothetical and completely arbitrary fixation of the chronology of the Vedic epochs by Max Müller, received without any argument or real proof, in the course of

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39 Zimmer : "Alt indisches Lebon", p. 52.

40, 40a. Max Müller : "A History of Ancient Sanskrit Literature," pp. 434, 435.

41. 42. Winternitz : "Geschischte der indischen Literature", Pp. 249, 250.

time assumed the appearance and character of a scientifically proved fact".

But some of the Indologists gave an older date for the Vedas. Bâlagaṅgâdhar Tilak tried with the help of the Astronomical calculations to trace some of the Vedic texts to 6000 B. C; while Jacobi gave the date as 4500 B. C. as the beginning of the cultural period. Winternitz said that from the standpoint of the Indian history, there is nothing to speak against the acceptance of the hypothesis that the Vedic literature goes back to the third and the old Indian culture goes back to the fourth Millennium. Thus the dates of Max Müller on the face of our present-day knowledge of the cultural history of ancient India are no longer tenable. Recently the orientalists of U. S. S. R. ("Moscow News," Feb. 1644) on the basis of new data are assigning date of the Avesta to a considerable earlier period than has been hitherto believed. This will automatically raise the date of the Veda as well.

This untenability has been convincingly proved by G. Bühler[43] as well. Finally in summing up Winternitz said: "The only proper date is X to 500 B. C. And as the result of the researches of the last decades it can be added that, it is probable that in place of 500 B. C. the date 800 B. C. must be put, and it is more probable that the date of the commencement of the Vedic age will fall in the third rather than in the second Millennium before Christ."[44] Here again we find a coincidence between the date of the Indus valley culture and the Vedic age.

(3) Another point that Marshall has brought out is the mode of disposal of the dead which he thinks to be peculiar to the indus valley civilization. He says: "How did the Indus people dispose of their dead at Mohenjo-Daro the evidence is as yet too meagre and in some respects obscure. At Harappa it is more abundant, but most of it relates to the latest period of occupation, when Mohenjo-Daro had probably ceased to exist and when the population at Harappa itself may have already undergone great racial changes. This evidence may be conveniently discussed under the

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[43] G Bühler: "Indian Antiquary," XXIII, 1894, p. 245 ff.

[44] Winternitz: Op. cit. p. 255.

following heads: (1) Complete burial, (2) Fractional burial, (3) Post-cremation burial."[45] In conclusion, Marshall says: "So far as our evidence goes at present it seems probable that the most usual method of disposing of the dead during the flourishing period of the Indus valley civilization was by cremation. That the cremation was practised is conclusively proved, by the finding of cinerary urns or other receptacles containing calcined human bones and ashes together with vessels of burned or other offerings for the dead and sundry articles for use in after-life."[46] Continuing he says: "The practice of exposing the dead to wild animals and then burying the remains (if any) of the excarnated bones seems to have been rare up to the conclusion of the Indus valley period as represented at Mohenjo-Daro and Harappa...on the other hand, there is a big group of fractional jar burials at Harappa evidently belonging to a later age, in which the excavated bones were placed in urns...Equally rare if not rarer, are the examples of complete burial."[47]

Now, let us compare the customs of disposal of the dead of the Indus valley people with those of the Vedic age. According to the statement of Marshall the cases of complete inhumation discovered at Mohenjo-Daro are dubious as of these fourteen were found in a room. Again, complete burials have been illustrated at Nal and at Shahi-tump in south-western Baluchistan.[48]

In going through the Vedic literature we find principally two modes of disposal of the dead: *Anagnidagdha* (without cremation) and *Agnidagdha* (with cremation). As regards the former one, it was the custom of complete burial that was in vogue in the Ṛgvedic period (Ṛv. X. 18. 11). In the Brâhmaṇa period of the Vedic age the same custom was in practice, we find reference of it in Śatapatha Brâhmaṇa (13. 8. 1. 9).

That the burial was a complete burial can be seen from the hymn (Ṛv. X, 18. 10-13): "Wrap him, Earth, as a mother wraps her child in her garment...I throw around you the earth, may I not wound you, in it I lay the stone plate."

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45. 46. Sir John Marshall: Op cit., vol. I, pp. 79-81, 89.
47. Sir John Marshall: Op. cit., vol. I, Pp. 81-90.
48. Sir John Marshall: Op. cit., vol. I, pp. 18-85.

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The Ṛgveda also speaks of cremation of dead bodies as well, as it says : "Don't burn him completely, do not scorch him O Agni, do not cut into pieces the skin and his limbs" (Ṛv. X. 16. 1). Griffith's translation of the hymn stands thus : "Burn him not up, nor quite consume him, let not his body or skin be scattered" (Translation of the hymns of the Ṛgveda : Vol. II, p. 402). Thus the former is a hymn of burial and the latter is of cremation. It is also clear that this cremation was a partial one. According to the present writer the former system has preceded the latter as both the customs cannot be present simultaneously amongst a given group of people.

Winternitz also says that perhaps in the oldest period, the burial custom was common with the Indians like the other Indo-Germans.[49] Both customs cannot be taken as belonging to the same age simply because both are mentioned in the Ṛgveda Samhitâ. According to the Indologists the 10th. Mandal was compiled last and all sorts of mantras have been huddled together in this chapter. Thus in two different ages we find two different modes of disposal of the dead. Among these two different customs, the burial system was certainly the older as it died out in subsequent ages.[50]

Thus we will not wonder if some signs of complete burial have been discovered in that part of India which was reputed to be the ancient land of the Vedic people. Then we come to the custom of "Fractional burial."

As regards partial or fractional burial, we again refer to the Sukta (poem) of the Ṛgveda where it is clearly prayed : "Agni, don't burn him (dead body) completely. do not give him pain, do not scatter his skin or body."[51] Thus the literal translation gives the clear hint that the body did not used to be completely burnt into ashes. Again the seventh verse of the same

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[49] Winternitz : Op. cit. p. 84.

[50] According to the Hindu custom only the ascetics and the children are buried now-a-days.

[51] मैनमग्ने वि दहो माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम् । यदा शृतं कृणवो जातवेदोऽथेमेनं प्र हिनुतात् पितृभ्यः ।— Ṛgveda, 10. 16. 1.

Sukta says: "The dead one! bear the cow skin with the flames of the fire as an armour, be clad with your abundant fat, so that the fierce fire who is proudly ready to burn you by force will not be able to envelop you on all parts."[52] This verse describing that the dead body was used to be wrapped in cow-skin for creemation, gives another hint that the whole body was not used to be burnt in cinders. Otherwise wrapping up of the body with a cow-skin would have no significance.

Further in the next verse (Ṛv. 10. 16. 8) a ladle is offered to the gods in the funeral pile as it says: "Agni! Do not disturb this ladle, it gives pleasure to the Soma-drinking gods. Here is ladle for the gods to drink." Thus we see that the Ṛgvedic hymn on cremation hints at the partial or fractional cremation, also it says that utensils were used to be put in the funeral pile. Certainly it was for the next world. Then it speaks of another fire in the same place to which *homa* is performed and it is asked to carry the Yajña-offerings to the gods and ancestors (Ṛv. 10. 16. 9-12). The Atharva Vedic funeral hymns also hints to partial cremation as it says: "Burn thou propitiously; do not burn over much; O Agni do not burn the body" (A. V. 18. 36) Also it speaks of the goat used apparently during the cremation as it says: "The goat is the share of the heat (tapas); heat thou that" (A. V. 18. 2. 8).

Further, we find that in the *Āśvalāyana-Grihya-Sutras* the rules for the disposal of the dead are given in which after cremation (4. 4. 1), the gathering of the bones into an urn is to take place, as it says: "the gathering (of the bones is performed) after the tenth (Tithi from the death 4.5. 1...). A man into a male urn without special marks, a woman into a female one without special marks (4. 5. 2) ..with the thumb and the fourth fingers they should put each single bone (into the urn) without making a noise, the feet first, the head last (4. 5 5-6). Having well-gathered them and purified them with a winnowing basket, they should put (the urn) into a pit......with the following (verse). He should throw earth (into the pit). Having covered (the urn) with a lid with the (verse)

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[52] अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व पीवसा मेदसा च। नेत् त्वा धृष्णुर्हरसा जर्हृषाणो दधृग्विधक्ष्यन् पर्यङ्खयाते। —Ṛgveda, 10. 16. 7.

......they should go away without looking back, should bathe in water and perform a Śrāddha for the deceased (4. 5. 7-10)."[53]

Thus in the Grihya Sutra we get a minute description of the mode of urn burial. In it we find clearly mentioned that the dead body should be burned first and then the bones be gathered in an urn and deposited in a pit. Here it should be brought to notice that the jars mentioned by Marshall contained the remains of burnt skeletons and not the unburnt bodies or mummies of some sort. As the location of the discovered site where the jar-burial fields have been discovered is the same place where the Vedic people lived, it is not improper to accept that the urn-burials mentioned in the abovementioned Grihya Sutras be the same as the jar-burials of Sir John Marshall's Indus valley civilization.

Again judging from the hints given in the Vedic Suktas and the aphorisms of the Grihya Sutra, we find that this kind of internment of the bones is the same as the fractional-burial-mode termed by Marshall, There cannot be any mistake about this mode of burial as it is also evinced by the discovery at Lauriyah by Dr. Block which the excavator conceives to belong to the pre-Mauryan Epoch.[54] Further, the cremation of Buddha and the distribution of the bones should be taken as a brilliant example of partial cremation in the post Vedic age.[55] Again the Agni Purāṇa speaks of the gathering of the bones on the fourth, fifth, seventh and ninth days according to the Varṇa of the deceased (ch. 158, 18). This gathering of bones would pre-suppose an urn-burial. Again it says, without burning (the whole corpse) completely into ashes a part must be left out (ch. 158, 50). Here partial cremation is clearly hinted at. Still in some parts of Bengal where Raghunandan Smriti is not followed, the charred bones of the deceased is gathered, put to some sorts of ceremonial functions on the fourth day and put under the ground or some safe place.

Thus we see here again, that the custom of fractional or partial burial of the Indus valley civilization agreed with the Vedic Indo-Aryan urn-burial custom.

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[53] Āśvalāyana Grihya-Sutra, Translated by Oldenberg in S. B. E., pp. 236-246.

[54] T. Bloch: "Excavations at Lauriyah;"—Nandan-garh Annual Report: Arch. Survey of India for 1906, pp. 123-126.

[55] Mahā-Parinibbān Sutta, (The book of the great decease).

Again speaking about the mode of sepulchre at Harappa, Marshall says : "In two cases they are accompanied by, animal bones."[56] On the otherhand we read in the Ṛgveda that before cremation the body was used to be wrapped up in cow skin (10. 16. 7), a goat being apparently burnt with it to act as a guide on the way to the next world.[57] Those who opine that the word 'Aja' here means the part without birth i.e. the indestructible part, overlook the preceding Rik (3) where the body is said after decomposition to return to the elements. It is a question whether the philosophical idea such as the indestructible part of the body has been conceived at that time. The meaning of the lines subsequent to this one seems to convey no sense with the interpretation. Sâyana has followed the setting of his own time while explaining it. According to the Atharva Veda, a draft ox was burnt presumably for the dead to ride on in the next world.[58] This may explain the reason why bones of quadrupeds were found in the jar-burials at Harappa as reported by Marshall.

Then Marshall speaks of post-cremation burials. Here he says : "At both Mohenjo-Daro and Harappa a class of large wide mouthed urns has been brought to light, containing a number of smaller vases, bones of small quadrupeds, birds or fishes and frequently a variety of other small objects such as beads, bangles with ashes and charcoal."[59] Again he says : "Here (Mohenjo-Daro) too, mention should be made of a collection of charred human bones, including pieces of a skull and finger joints......along with a number of goblets, dishes and other vessels—the whole mingled with ashes and charcoal."[60] As regards Harappa Marshall quotes

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56. Marshall : op. cit., vol. 1, p. 81.

57. अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः। यास्ते शिवास्तन्वो जातवेद स्ताभिर्वहैनं सुकृतामु लोकम्। Rgveda 10 16. 4.

58. Vedic Index, vol. I, p. 9. 59-60. Marshall : op. cit. pp. 86-87. 61-62. ibid : op. cit., p. 81. 63. देवाः यज्ञमृतवः कल्पयन्तिहविः पुरोभागं स्रुचो यज्ञायुधानि तेभि र्याहि पथिभिर्देवयानैर्यैरीजानाः। स्वर्गं यन्ति लोकम्। अथर्व, 18. 4. Tr. Whitney, vol. II.

Vats who says : "In some cases there is no grave furniture, but in others the skeletons are accompanied by groups of earthenware vessels, each group including an offering's dish of the squat type, a water jar......flat covers and dishes and bowls."[61] Further he says : "From the designs, it may be inferred that these burials are somewhat latter than the Indus period as represented at Mahenjo-Daro."[62] On the other hand we get the following funeral verse in the Atharva Veda (18. 4, 2) : "The gods, the seasons, arrange the sacrifice, the oblatoin, the sacrificial cake, the ladles (*Sruc*) the implements (*Āyudha*) of sacrifice, with them go thou by roads that the gods travel by which they that have sacrificed go to the heavenly (*Svarga*) worlds,"[63]

✓ This verse may throw light on Mr. Vat's finding at Mohenjo-Daro.

Thus we see that the modes of the funeral customs of the Indus valley civilization as portrayed by Sir John Marshall was similar to those of the Indo-Aryans or the Vedic people. The similarity cannot fail to attract the attention of the investigator.

Besides these there is another point to be discussed. Marshall has referred to "the practice of exposing the dead to wild animals and then burying the remains (if any) of the excarnated bone, at Mohenjo-Daro and Harappa." Here again we refer to the Vedic texts and find that in the Atharva Veda (18-2-34) two other modes of disposal of dead bodies are mentioned : viz., casting out (*paropta*) and exposing the dead (*uddhitah*). Further, in the Brihadâraṇyaka Upaniṣad the following dialogue between tha Sages *Yajñyavalkya* and *Śâkala* throws some light on this matter, The former says : "Oh, Āhallika, when the heart (*hṛdaya*) has departed from our body to some other place, mind it then, the dogs eat it, the birds tear it into pieces ; on account of the lack of heart the body gets such an end" (Ch. III, Brâhmaṇa, X, 25). Here we see that besides the above-mentioned funerary customs, the mode of casting away the body to be devoured by the animals and birds was also in vogue. And it may be that later on the bones were gathered and buried and it seems, this custom has been referred to by Marshall when he says : "It seems to have been rare up to the conclusion of the Indus (valley) period." We do not wonder if some traces of this custom have been at the Indus valley, though it is evident that the custom of cremation gained the upperhand with the Indo-Aryans.

Further the same dialogue discloses to us some more light on the mode of disposal of the dead body as it says that when *Śâkala* was defeated by *Yâjñyavalkya* his head fell down. The disciples of *Śâkala* went home carrying his bones for funeral rites. On the road the robbers (*dasyus*) robbed these carried bones taking them to be precious (*ratna*) goods (3.9.26).

The story composed in the last period of the Vedic age clearly says that the bones of *Śâkala* were being carried home for rites. That implies that after the separation of the skeletal parts from the flesh these were being carried home. It corroborates the statement of the Grihya-Sutra. This kind of disposal of the dead body would be a partial cremation and it is evident that it is the same as the "fractional burial" described by Marshall.

Again, in the Kauṣitaki Āraṇyaka, there is a verse, which eorresponds to one of the Atharva Veda (18.2.19), which used to be recited during the performance of the last rites of a man and which describes the whole cycle of the mode of cremation.[64] Thus the verse 80.3 was used to be recited when a man on the point of death was laid down on the floor; again, the verse 80.38 was used to be recited when the corpse was taken down from the cart and placed on the funeral pyre; again, the verse 82.33 was recited when the jar containing the bones was deposited in the earth.

It has also been suggested that complete and fractional burials were introduced by people migrating from Persia and Baluchistan.[65] But from the above testimonies of the Vedic literature we get the impression that the modes of disposal of the dead described therein are similar to those discovered by Marshall at the Indus valley. And it is another point of coincidence between the two. As regards Baluchistan we beg to refer that the ancient Baluchistan had been a part of India. The Greek companions of Alexander spoke of the modern Purâli (Greek

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[64] Atharva Veda, Vol. I. Translated by Whitney, p. 836.

[65] K. N. Dikshit : 'Prehistoric civilization of the Indus Valley', (1939), p. 38.

Aralies) river as the boundary of the place where the habitat of the Indians terminated, as Vincent Smith says: "The fleet reached the mouth of the river Aralies (Purâli) which formed the boundary between the Aralians, the last people of Indian descent settled in the direction, and the Oreitus, who occcupied an extensive territory to the west of the river."[66] In a foot-note, Smith says "Dioderus agrees that the Oreitai in most respects closely resembled the Indians." Smith also says, that the Oreitai are supposed to be now represented by the Lumri tribes of Lasbela, who claim Rajput descent.[67a] The people of Lasbela still talk a dialect of Sindhi. It had been a part of the country of the Indo-Aryans. The Baluchis are the latest comers to this part of India. The Arab historians of the Tenth century A. D. mentioned the Baluchis living in Kerman and south Persia at that time. Again, these customs have no counterpart in the funerary customs of Egypt and Sumer as admitted by Rao Bahadur K. N. Dikshit, the Director-General of Archæology in India, hence, any near eastern influence is precluded.[67]

But we are at a loss to understand why the theory of a foreign migration is to be suggested to explain it when we have evidences from the Vedic literature that it was practised in the same part of India by the people named by the orientalists as Indo-Aryans. It seems, obscurantism is resorted to in science in this matter.

(4) Now we come to the archaeological side of the Indus valley civilization. In this matter plenty of materials have been discovered. Regarding it Dikshit says: "The most abundant material left by the Indus valley people consists of property which has always been considered as the firm foundation of archaeology."[67a] Again he says: "It is noteworthy that the human figure does not occur among the designs of the painted pottery of the Indus valley,...The contemporary pottery of Sumer, Elam and Egypt does however contain human figures, and its absence in the Indus valley is significant."[68]

Thus in this matter there is a marked difference in the ceramic

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66. V. Smith : The Early History of India, 2nd ed. pp. 104-105.
66 a. V. Smith : op cit.
67. Dikshit : op. cit., pp. 36.
67a-70 ; K. N. Dikshit : op cit pp. 50-53.

culture of Indus valley and those of Near Eastern countries. As regards the metals of Indus valley the most abundant is the copper. Hence, this civilization has been named Chalcolithic. Elsewhere we have already said that the Ṛgvedic people were in chalcolithic stage of civilization. Regarding this matter Dikṣit says: "The survival of copper as the proper material for sacrificial vessels in the Vedic civilization, which idea persists to the present day, is an indication of the fact that the Vedic people arrived in the Indus valley in the same stage as the Indus civilization."[69]

As regards workmen's tools the most important is the saw. Dikshit says it is semi-circular shaped in its cutting edge and the toothed edge is heavy. Further he says: 'It is noteworthy that toothed saws were unknown among the other people of antiquity."[70] In the matter of some of the implements of the Indus civilization Swâmi Śankarânanda points out: "As to the Sumerian synchronism of the civilization there remains strong doubts. The parabolic saw and the spearhead with undeveloped mid-rib found in the Indus cities were wanting in the Sumerian sites."

As regards the date of the Indus civilization, we have already mentioned the date assigned to it by Marshall. This date has been arrived at by the discovery of the pictogram seals of the Indus valley in almost three different Mesopotamian cities in the strata which are assigned between 2,500 to 3,000 B. C., and this gives the approximate age of the Indus valley civilization.[71] On the other hand, Swâmi Śankarânanda points out that the Indus cities did not show any sign of ass-drawn or horse-drawn vehicles while the Sumerian cities had ass-drawn vehicles; hence he assigns a far more anterior date to Mohenjo-Daro civilization, than that of the Sumerian cities.

Again, at Harappa some jars with painting on them have been discovered. The writer of chapter VI in the report on "excavations at Harappa" says that some jars with instructive mythological paintings have come to light. The jar was "covered with an inverted bowl completely smashed (pl. LVII b, middle jar). It is painted in two bands....In the upper band on opposite sides of the

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71. B. N. Datta: Man in India (1937), vol. XVII, No. 1 & 2.

jar are two similar groups of figures showing a bovine animal—probably a bull—with long incurving horns on either side of a beaked human figure who has secured them by the neck with ropes held in hands and under the feet and who also has a bow and arrow in his left hand (ff. Rv. X, 18.9. refers to bow and arrow being placed with a dead man). In the left hand representation (Pl, LXII, la) the animal on the left is being attacked by a hound which has caught its tail in his mouth. Behind the hound are two horned peacocks in flight (Pl. LVII, la)....To the right of the left hand scene is a goat of inordinately large size whose enormous horns are ornamented with eight trident-like devices, and whose hind quarters, like those of the left hand bulls, are also shown in outline only."[72] The writer then says: "That this elaborate painting occurring, as it does, on a burial pot is meant to portray what was believed to happen to the dead person can hardly be doubted. It appears to me that the hound in the left hand scene may like the two hounds of Yama (Rv. X. 14. 10-12) be the hounds of Hades and that the right hand scene, where the cattle are decked with trident crests, depicts them in the 'Abode of Bliss' after they have passed through the intermediate Hades. The goat between the scenes...was also a sort of 'path finder' and a deified intermediary."[73] In explaining this painting the writer refers to Professor Hillebrand's disquisition regarding the dead and disposal of the dead of the early Indo-Aryans, who says. : "The living are bound to prepare the way for the dead in the other world, to provide them with food for their great journey into Yama's realm and to supply them with means for crossing the rivers. These ends are served by the Utkranti or Vaitarini cow which in some cases has been presented to the Brâhmaṇs before his death by the deceased himself or his son. The same was originally, no doubt, the purpose also of the Anustarani cow which is led along in the funeral train, and whose members are finally laid upon those of the dead, its kidneys being deposited in his hands as food for Yama's dogs. The streams which have to be crossed are probably indicated by the piece of reed which is introduced into the wall of the tomb which

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72-73. 'Excavations at Harappa,' ch. VI, p. 208.

is meant to serve as a boat."[74] In the light of this passage the writer says: "I suggest that the bulls anticipated the sacred Aryan cows, and that the left hand one, which is without the entrails is perhaps to be identified with the prototype of the Anustarani, and the right hand one with that of the Vaitarani cow. Some of the oldest references to the former are in Ṛg-veda (X. 16. 7), Āśvalâyan Grihyasutra (IV. 3), Aitareya Brâhmaṇa (III. 3. 8): and Kâtyâyana Śrauta Sutra XXV, 7, 30; and to the latter are in Râmâyana (IV. 44. 65), Mahâbhârata (II. 373, and III. 6054, 4148); and Harivaṅśa, (7736, 9511). The hound, as already remarked, is reminiscent of Yama's dog. In connection with the outlined hind quarters of the goat it is interesting to point out that in Ṛgveda, X. 16 a funeral hymn addressed to Agni...is...exhorted in verse 1....Again in verse 4 of the same hymn Agni is asked in the following words to consume only the goat that was slaughtered and laid limb by limb on the corpse: "Thy portion is the goat,...with heat consume him...burn him."[75]

Further the writer says: "As pointed above, the paintings can hardly fail to recall to mind the parallelism with some of the rites, rituals and beliefs contained in hymns 14, 16 and 18 of the 10th. Mandal of the Ṛg-veda, but as here the paintings are connected with post-fractional burials and not with the cremation, the comparison cannot be carried further. Nevertheless similarity of beliefs as far as it goes is very striking. It is however not intended to suggest more than a comparison, for, the connection or affinities between the Vedic Aryans and their cultures with the Harappa burials are not yet quite clear."[76]

Here we may ask the question why the striking parallelism should stop here and the similarity of beliefs would not be taken as arising out of the presence of the remnants of Vedic funerary rites. We have already discussed that post-exposure fractional burials can be Vedic custom as well and we have already seen that the *sukta* on cremation contains hints of fractional burials. Also we have seen that the Grihya Sutra speaks of the fractional or partial burial in an urn. We should rather say this extraordinary similarity of rites in this case is another case of coincidence.

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[74] E.R.E., Vol. 4, p. 475.
[75] Griffith's translation, Vol. II, p. 402.
[76] "Excavations at Harappa," pp. 208-209.

Again at Harappa a jar containing the dead bodies of babies in embryonic position has been discovered (Pls. LV, e, LVI, and LVII).[77] Here we beg to state that even today it is the religious custom of the Hindus to bury a babe in a jar or *handi*. The writer admits that it is still the custom of the Hindus of the south Punjab. The same kind of jar-burial of a baby has been discovered at Anau (Central Asia) by Pumpelly's[78] exploration. Does it not give another evidence of the pre-historic Mediterranean people of Anau having affinities with the Indo-Aryans ?

Again in the eastern section of the excavating site in the burial No. H. 698, "The skeleton of an adult male stretched at full length has been discovered...To left, alongside the skeleton...was laid in a line the dismembered body of a ruminant which according to Dr. B. S. Guha, anthropologist of the Zoological Survey of India, was a small sheep or goat (H 698 f)." "That the animal has been sacrificed and intentionally cut to pieces does not admit of any doubt, as the ribs lay uppermost...while some of the animal's, ribs were found placed in the dead man's hands."[79] Here we remember that the Ṛg-veda (X, 16. 4) spoke of the sacrifice of a goat along with the funerary rites. Thus the verse 4 says : "Thy portion is the goat, with heat consume him, let thy fierce flame, thy glowing splendour burn him with thine auspicious form, O Jâtavedas, bear this man to the region of the pious."[80]

Further, the Āsvalâyana Grihya Sutra clearly describes the last rite on the dead i. e. the funeral in iv 3 as :

1. "He (then should) put the following (sacrificial) implements. (on the dead body).
2. Into the right hand the (spoon called) Guhu.
3. Into the left the (other spoon called) Upabhrit.
4. On the right (side) the (wooden sacrificial sword called)

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77. 'Excavations at Harappa', p. 219.
78. Pumpelly : op. cit.
79. "Excavations at Harappa," p. 221.
80. Griffith's translation, vol. II. p. 402.

Śphya, on his left (side) the Agnihotrahe—havani (i.e., the ladle with which the Agnihotra oblations are offered).

5. On his chest the (big sacrificial ladle called) Dhruva. on his head the dishes. On his teeth the pressing stones.

20. Taking out the omentum of the she-animal he should cover therewith the head and the mouth (of the dead person with the verse (Rv.X. 16.7).

21. Taking out the kidneys (of the animal) he should lay them into the hands (of the dead body) with the Verse (Rv. X.14.10.).

22. The heart (of the animal he puts, on the heart (of the deceased).

23. And two lumps (of flour or rice) according to some teachers" (S. B. E.) "The Grihyasutras." Pp. 240—241.

This bit of news from the Griyhasutras corroborates the archeological findings of the dismembererd body of a ruminant. Thus the Indo-Aryan character of the archeological findings is indubious.

As regards the earth burials discovered in the same section, the Śatapatha Brâhmaṇa gives the following injunction for the building of a tomb thus : "But let him rather make it just of man's size,—he thus leaves no room for another" (13. 8. 1.9). Then the text says : "Now some bank up the sepulchral mound after covering up (the site). He then encloses it by means of enclosing stones"[81] (13. 8. 2. 1.2). Thus we see the discoveries at Harappa agree with the prayogas prescribed in the Sanskrit texts. And here is another point of coincidence between the Indus civilization and that of the Vedic people. Thus in these archæological finds we see that there are strong points of similarities between the Indus valley civilization and the Vedic people.

(5) Now we come to the anthropological finds of the Indus valley. Much has been discussed by various critics regarding anthropological and archæological finds of the Indus valley. We need not reiterate them here. The investigators on the anthropological finds of Mohenjo-Daro have analysed different racial types out of the skulls and skeletons discovered there.[82] And in the

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[81] S.B,E. Translation of Eggling.

[82] Marshall : vol. I. Pp. 209, 219.

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further report on the human remains excavated at Mohenjo-Daro Dr. Guha while speaking about the racial affinities says : We have retained the term 'Mediterranean' as descriptive of the majority type because of its general acceptance and association with the culture with which the civilization of the Indus valley had so much in common, until a more acceptable term is put forward.[83]

We have already quoted the findings of various anthropologists that the ancient people surrounding the North-western part of India belonged to the Mediterranean race : therefore, we do not wonder if the general population of Mohenjo-Daro be called as belonging to the same racial group.

As regards the craniological evidence found at Harappa, Dr. Guha in a personal communication to the investigator of Harappa excavations observes : "From the foregoing account...it is clear that the racial types represented in the collection comprise a large-headed dolichocephalic people with well-developed supra-orbital ridges and high cranial roof, long face and prominent nose.[84] Finally he says : "To conclude the brief review of the racial type found at Harappa, there is no reason to doubt the continued presence of the race of the late Indus valley period of Mohenjo-Daro in the earlier epochs as seen from the 'G' site and open burial remains, But with the introduction of the jar-burials indicating probably a considerable gap of time, a definite admixture with a small, low-headed race, such as seen among the present aboriginal population of India, is strongly indicated. The Harappa-remain also demonstrated the presence of a non-Armenoid and probably also of an Armenoid-Alpine race in the Indus valley during the chalcolithic times, whose presence was surmised at Mohenjo-Daro from the presence of a single skull of a child,"[85]

Thus we are assured of the presence of a dolichocephalic (long-headed) people with long face and prominent nose, Here is to be noted that the anthropological investigator speaks of the presence of varied types at Harappa. Again, the discovery of different craniological evidences in the jar-burials is not to be wondered at. The suggestion of the present-writer is that the jar-

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83. Further Excavations at Mohenjo-Daro, p. 632.

84. Further Excavations at Mohenjo-Daro, pp. 238-239.

burials belonged to the Vedic people. But there is no proof that they were a somatologically homogeneous people. 'Indo-European' is not a race, and the 'Indo-Aryan' or the Vedic people cannot be identified with a particular biotype. In this connection the anthropological investigator speaks of the introduction of the jar-burials as indicating probably a considerable gap of time. But Mr. Vats, the excavator says: "Now, as shreds, typical of burial pottery of strata I and II, were, in many cases, found mixed up together on the mounds, it is unlikely that the two strata were not separated from each other by any very great length of time... indeed it is quite conceivable that the two strata which are not separated by any structural remains may be more or less contemporary... Nevertheless, in view of the marked similarity of much of the latter pottery found on the city sites with that found in these burials, it is impossible, as I have already pointed out, to divorce the latter from the Indus culture, or to assume a complete break in the continuity of that culture. In my view, the burials belong to the latest phase of Indus culture represented at Harappa—a phase which was not reached at Mohenjo-Daro—But I think that substantial changes must have been introduced into this culture as a result of foreign conquest or immigration and that these changes are sufficient to explain the new fashions in burial practices."[85]

Here we see, the craniometric examiner is corrected by the archaeological investigator. Mr. Vats does not assume a complete break in the continuity of Indian culture between these different layers. But he assumes a foreign conquest or immigration to explain the new fashions. Again we beg to point out that all these modes are described in the Vedic literature; hence we need not make such an assumption. These interpretations of archaeological finds do not warrant us to assume ethnic changes in different layers. As Childe says: "In many cases inhumation gives place to cremation without any other signs of a break in the general continuity of culture or of the presence of a new race,"[86] Similarly, as there is no break in the continuity and there is a marked similarity of ceramic culture, we should rather say that all these varieties belonged to the same ethnic group.

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[85] Ibid, pp. 234-235.

[86] V. G. Childe: "The Aryans," pp. 146-149.

Naturally the question now turns to the problem of the introduction of the Indo-European language called Sanskrit in India. Who introduced this language in India ? This is the moot point on which hinges the whole problem. We have already said that the ancient Indian writers considered themselves autochthonous. Yet from a comparative study of languages, an 'Indo-Aryan' race as a part of the 'Indo-European' family has been brought into existence. But the original Indo-European according to the nationality of the anthropological writer is either a Celt or a German. Hence his affinity in India is sought according to this light.[91]

Here, in the case of people of the Indus valley civilization, we, find the same wrangle. In the craniometric reports we find that the skulls, discovered in the Indus valley, alternately have been identified by the different schools of anthropologists as the true 'Indo-European' or 'Aryan.' If the broad-skulled-narrow-nosed Eurasiatic type be the Aryan i.e, the bearer of the Aryan language such skulls called in the craniometric reports as 'Alpine' or 'Armenoid' have been discovered. But Marshall shuts out the possibility of identifying this form of skull with the Aryan one as he says : "It is still debatable whether they (Vedic Aryans) were blonde Nordics or brunette Mediterraneans or broad-headed Alpines (though this is hardly likely) or perhaps a mixture of all these,"[92] We think in this matter Marshall has betrayed his bias for "Germanism".

Again speaking about the racial affinities of the peoples of India Dr. Guha says : "It appears that several racial strains have gone into the composition of the tribes living in the North-western Himalayan regions. There is first of all the underlying substratum of a tall dolichocephalic-leptorrhine elements with light skin, eye and hair colour...From comparative evidence, the advent of this race in the North-western Himalayas appears to be contemporaneous with the 'Aryan' invasion of India—probably a part of the same wave which swept over the Punjab... The second racial strain which is also foreign to these parts is the brachycephalic race with long and frequently acquiline nose and light complexion but medium hair and eyes and allied to the Dinaric race of Europe or what Eugen Fischer calls the 'Near Eastern Race,'[93] Here it is evident that Dr. Guha identifies this light long-skulled element as the 'Aryan' of India. Again, he says, "From the beginning of the fourth Millennium B. C. North-western India seemed to have been in the occupation of a long-headed race with high cranial vault, long face and narrow prominent nose.' And he further says: 'It is probable that the powerfully built large-headed strain found at Mohenjo-Daro forms one of the constituents of this race whose advent in India appears to synchronise with the 'Aryan' invasion.[94]

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[91] Regarding the discussion about the Indo-European controversies see the bibliography given by the present writer in "Man in India," Vol. XVI, No. 4. 1936. pp. 239-245.

[92] Marshall : Op, cit., Vol. I., p. 110.

Here in this hypothesis we see the dolicocephalic blondes are introduced whose advent synchronises with the 'Aryan' invasion of India. We see the influence of 'Germanism' here. Any way, the Aryan no longer has become a stranger in Mahenjo-Daro according to this theory. But as regards the blonde element of the North-western Himalayan regions we beg to point out that what proof is there that it did not come from the Eranic-speaking peoples of Central Asia, amongst whom the investigators speak of the presence of light eye and hair colour ? Moreover, we do not see any reason to introduce the Nordic to explain problems connected with Indian culture when it has been discredited by impartial European savants. Truly the authors of 'We Europeans' say : "However, from what we know of human migration it is impossible that any minor human sub-species such as the Nordic ever existed in anything like a generically pure form."[95] Hence, the introducers of the Sanskrit language to India must be sought elsewhere. But we leave the discussion of finding the Indo-European type in India to the mental gymnastics of those who care to defend the vested interests connected with it.

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[93] B. S. Guha in 'Census of India' (1931), Vol. I., India, pt. III, Ethnographical, XX—XXII, pp. 87-88.

[94] B. S. Guha : op. cit., LXIX—LXXI.

[95] Huxeley & Haddon, Carr-Saunders : 'We Europeans', p. 118.

Now, we discuss the cultural part of the Indus valley finds. Marshall has contrasted the material civilization of the Indus valley people with that of the Vedic people and he finds that the two groups of people are not identical. But the present writer has discussed it elsewhere and has already said that Ṛgvedic people were in Chalcolithic stage of civilization, iron was unknown in that epoch, brick-built palace (*Attâlikâ* : Ṛgveda, IX. 86, 41) was mentioned. Further Śwami Sankarananda brings out proofs from the Ṛg-veda that horse was unknown in that time and fish was used to be sacrificed in the *yajñas*. Naturally it was used to be eaten by the sacrificers. On a close scrutiny, many points of difference shown by Marshall between these two groups of peoples will disappear.

The last thing to be compared is—religion. Regarding the religion of the Indus valley people Marshall says at the outset: "Much of these beliefs is contained in late Vedic and post-Vedic literature".[96] At the conclusion he says: "All the materials of a religious nature recovered at Mahenjo-Daro and Harappa appear to be characteristically Indian."[97] From the report of Marshall we see that all the ingredients of what is now-a-days known as popular "Hinduism" are to be found in the Indus valley civilization. Swastika sign was common with both. Here we again see that there is much that is common between the two cultures. Again, Swâmi Sankarânanda says that the religious symbols noticed by Marshall have direct connection with the Vedic deities and rites and represent the Vedic deities Sun, Fire, Soma and Aditi.

Finally, coming at the end of our comparison we find from the opinions of the anthropologists that the skull forms discovered in the Indus valley are still being borne on the shoulders of the present-day Indians.

Thus there is continuity of the population of this part of India. Again, there are enough points of similarities between the Indus valley civilization and that of the Vedic people. The Indologists

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96-97. Sir John Marshall: op. cit., Vol. I, pp. 64, 78.

who have created a hypothetic Indo-Aryan race as a branch of the hypothetic Indo-Europeans and saw in the Vedic people the invasion of the blonde Indo-Europeans and interpreted Indian culture and social system from that angle of vision will have to review their hypotheses after the discoveries at Mahenjo-Daro and Harappa. From the above discussions we arrive at the conclusion that in the Indus valley civilization the Indo-Aryans were not strangers. The anthropological finds cannot deny their presence there. It is only a matter of opinion which biotype will be identified as the representative of the Vedic people. The ethnic and other cultural similarities warrant the conclusion that the presence of the Indo-Aryans cannot be denied in the Indus valley civilization. At Harappa their presence is clearly discernible.

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2, Jan., 1943.

Bhupendranath Datta

'Centuries before the Christian era, nay, long before the advent of the prophet and founder of Judaism, when the forefathers of the Anglo-Saxon races were living in caves and forests, tattooing their bodies, eating raw animal flesh, wearing animal skins,—in that remote antiquity, the dawn of true civilization broke upon the horizon of India, or 'Bhārata Varsha,' as it is called in Sanskrit.'

—Abhedananda

CHAPTER I

THE DESERTED CITY

Long, long before the Egyptians or Sumerians, the two known earliest nations were heard of, long before anything like civilization and culture appeared on the earth, there lived on the banks of the Indus a highly civilized people. They knew how to live comfortably. The spacious baths with sanitary arrangements, the broad and straight roads that intersecet each other at right angle, the covered and paved drains bear evidence of the culture of the people. Unlike the Egyptian or Sumerian cities the city of Mohenjo-daro was without massive buildings for temples or tombs. These people, unlike the medieval Indian people too, were most scrupulous about the laying out of the thoroughfares and had left a perfect system of well planned and well-laid roads and streets, lanes and bye-lanes that divided and subdivided the entire town into complete rectangular or square plots clustered with regularly set buildings with best sanitary arrangements, built with well-burnt bricks. The drainage system was elaborate and perfect and unrivalled by any city drainage system of the ancient world and can be compared with any city drainage scheme of the modern times. This people knew the use of gold, copper and silver and evolved a wheel-made pottery that was equal to modern pottery in design and firing. They knew the art of writing and the use of seals. A large number of seals bearing pictures of animals and a hitherto unknown script, discovered from the site, bear mute witness to the fact. They had a sea-borne trade as evidenced by the presence of pictures of the sea-going vessals engraved on the seals.

The religious emblems discovered from the site……the steatite human figures, male and female, with or without horns……have a close resemblance to the modern Hindu pantheon of gods. They comprise in the main, as Sir John Marshall opines, the cult of Śiva and Śakti.[1]

Sir John Marshall assigns a non-Vedic origin to the culture and populatlon of the city and fixes the date of the civilization from 5,000 to 3,000 B.C.

The discovery of the site was romantic and accidental. The late Rakhaldas Banerjee, the Superintendent of Archæology, while searching for the twelve stone pillars, erected by Alaxander the Great on the eve of his departure abandoning his long cherished plan of Indian campaign apprehending defeat in the hands of the great and trained army of the Emperor of Magadha, accidently stumbled upon the ruins of this ancient city. While he was thus engaged in five successive winters of 1918 to 1922 examining the old dried up channels of Beas and the Indus in the winter of 1922, he lost his way one day while he was out a-hunting and his horse led him to the vicinity of a big mound under which lay buried the ancient city of Mohenjodaro. Here, while he was taking rest, he discovered a flint knife and suspected that an ancient city was lying buried underneath the mound. Digging of the mound revealed only a Buddhist monastery built sometime near about 150 to 300 A.D.[2] During the excavation he discovered some more ancient relics which showed some sort of resemblance to ancient Cretan and Mycenian antiquities. So, the discovery of the Buddhist monastery of late period did not obscure the value of the discovery of the site and the renowned archæologist well assumed that the Buddhist Monastery was only a superstructure built over a more ancient building and the site was ancient one and of the same chalcolithic age as Harappa, excavated by Rai Bahadur Daya Ram Sahani, which stands 400 miles north west of Mohenjo-daro, not far from the dry bed of Ravi. After the retirement of the archæologist Rakhaldas Banerjee, there were some patch work in this direction until the India Government took up the matter in right earnest and the entire work was put under Sir John Marshall, the Director of Archæology, who commenced excavation in the winter of 1925-26.

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[1] Sir John Marshall : M. I. C. Vol. I.

[2] Ibid.

The excavation of the mound of Mohenjo-daro, that occupied a Delta of the Indus bounded on the west by the old bed of the Indus and on the east by the western Nara (Nahar, Lahar, meaning a water way) measuring nearly two hundred and forty acres and strewn over with innumerable mounds of different heights which range from twenty to seventy feet, from the level of the land around, was revolutionary and epoch making. This discovery came as a sudden blow to all the pet and assumptive theories of European scholars who propounded the theory of a noseless, blackskinned, cultureless aborginal people inhabiting the Indian plains prior to the hypothetical white Aryans who came in and began to dwell in this land by destroying the former aborginal people. Here was an undeniable proof of a pre-historic civilization in which the hypothetical Aryans of the European scholars could not be fitted in. This sudden and rude shock unbalanced the scholars and they were forced to admit after trying to identify the people with the Sumerians or the Egyptians that the people of the Indus cities were the original inhabitants of the place.

The deltaic character of the land, the saltish nature of the soil that ate into the bricks forming holes, and the remains of animals, the dwellers of the marshy lands all go to prove that the city of Mohenjo-daro was situated in an island formed by the river Indus at its confluence with the sea. Rai Bahadur Ramaprasad Chanda also supports this view when he writes: "It is undeniable that the people of Mohenjo-daro, when these seals were engraved and painted pottery were manufactured and the conchshell objects were used, knew the sea."

The singularity and independent origin of the Indus culture is very much marked in the seals. According to Mackay, none of the seals of the ancient civilization resembles those that have been found in Mohenjo-daro either in their devices or in the pictograms they bear or in shape.

The Sumerian infiuence over the civilization is clearly negatived by the absence of ass-drawn vehicle in Mohenjo-daro. The Sumerians have their ass-drawn vehicle, while the Mohenjo-daro people only knew the use of carts. The spearhead of the Indus is flat and has no mid-rib, while the Sumerians have a well-developed mid-ribbed spearhead. The only point of similarity with the ancient civilizations is the parabolic saw of Mohenjo-daro which is similar to the parabolic saw of the earls Egypt. The hieroglyphs of the Indus cities bear no resemblance either to the Egyptian or to the Sumerian hieroglyphs. Thus we find no outside influence over the culture of the Indus people could be traced.

The absence of temples is another point of dissimilarity. The Sumerians and the Egytians were big builders. The Sumerians built big temples for their gods and the Egyptians built massive pyramids for the tombs of their kings. In Mohenjo-daro there is no temple. Noticing this absence of religious buildings in Mohenjo-daro, Sir John Marshall says: "Relics of religious character are remarkably few, whether at Mohenjo-daro or at Harappa certain structures, as we have seen, may have served as temples or religious buildings of some sort or other, but nothing now remain in them—neither shrines, nor altars, nor statues, nor cult objects—to prove what their purpose was, nor is there any structural monuments of any kind at either of these cities, which can positively be said to have had a sacred character."

This absence of temples from the Indus cities points clearly to the Vedic origin of the civilization. The Vedic people did not build altars outside their houses. Their home used to be the altar where they used to offer sacrifice and prayer to their deities. It was a marked trait of the Vedic people and is retained even today by their descendants—the Hindus. The religion of Hindus does not link itself with temples like that of the Semitic and other peoples of the world. Here the religion is individualistic. The Satras and Mahāsatras mentioned in the ancient Hindu literatures were nothing but festivals in which the people used to gather together from a motive to enjoy rather than from a religious sentiment. The congregational nature of worship like that of the Islam, Judaism and Christianity was unknown to the Vedic people. The temples, therefore, did not receive a spiritual background in the Hindu society. On the otherhand, being an instrument for increasing income this form of worship was looked down upon by the religious people. It was deemed as a kind of trade in religion and the temple priests were and are deemed as a people of inferior class. Even now no high class Brāhmiṇ will intermarry or even interdine with them. They are called Devala. They were deemed so low, their association so degrading, that their association as well as partaking of food from the same plate with them is thought sufficient to destroy the ecstasy of god-communion. It is told in the life of Sri Gourāṅga that when he was dragged out of the sea by the net of fishermen, the fishermen who touched him were mad with Divine ecstasy. They gave up all work and repeat the name of the Lord without any break. Their relatives seeing them in this plight went to Sri Gourāṅga. He instructed them to feed these people with the remains of the food of a Devala Brāhmaṇa. His instruction duly followed bore results and the poor fellows after eating the remains (*uchhista*) of the Deval Brāhmiṇs came to their senses. Such is the mentality the Vedic people bear towards a temple priest.

Temples in India, we know, were built generally by kings and priests as well as by wealthy people as a means to increase their wealth. They invented tricks which appeared to the simple minded onlookers as supernatural phenomena. Beguiled by the tricks of the priests the people would become attached to the temples as devotees they would pay out of reverence the best things they possessed and would thus fill the coffers of the priests. Moslem hisiorians have written that the Śiva-liṅga of Somanatha was held in the air by the attraction for four gigantic magnets concealed in the four walls of the temple, put with precise and correct mathematical calculation. Their uniform attraction kept the Śiva-liṅga in the air straight, without letting it incline to this or that side. When the walls were pulled down the Śiva-liṅga came down to the ground.[3] In this way the kings and rich people would defraud the ignorant people in the name of religion, in collusion with the temple-priests. Kautilya in his *Artha-śâstra* mentions a number of such fraudulant practices which were to be taken recourse to by kings to swell the coffer of the state. Thus we see that from the nature of the houses it may be easily inferred that the Indus culture was originated by the Vedic Āryas.

The general feature of the Mohenjo-daro ruins does not support the idea of destruction of the city by some sudden catastrophe. Neither the sign of war internecine or foreign or of inclemence of nature could be detected. The city fell into ruins by gradual desertion. The loss of fertility as well as the diversion of the course of the Indus[4] were the great factors that brought ruin to the city and the civilization. The diversion of the course of the Indus turned the city of Mohenjo-daro to a most unproductive and unsuitable place for trade and commerce, the people, consisting mainly of a maritime merchant population who carried trade with different lands by water route, were obliged to leave Mohenjo-daro and seek new places on the banks of the Indus from which they could carry on trade. So, in the very beginning when the Indus began to shift its course the people who lived on water-borne trade as well as the fishermen began to leave the city.

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[3] Elliot: History of India (told by her own Historian).

[4] We have indeed. come upon a striking example of the decay of an once venerable city, the cause of which we suspect to be the vagaries of the Indus, rather than pressure by invaders.—E. Mackay: Further Excavation of Mohenjo-daro, Vol. I, p. 6.

The other and the most important cause of the desertion was draught.[5] We learn from the Geological reports: "The depth of alluvium along the outer edge of the Himalayas is great amounting to about 15'000 to 20,000 feet towards the northern boundary of the alluvial plain."[6] The depth of the alluvium bespeaks the presence of a sea of the same depth in the place, which has been silted up by the solid matters carried down by the rivers Indus, Saraswati and Ganges. The deltas formed by the silt brought down by these rivers were full of dense forests infested by ferocious animals. As the rivers continuously brought masses of silt year after year the sea began to recede further south and east giving rise to new lands. The people living in the highlands of Afghanistan and Beluchistan and Persia finding fertile and arable lands as

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5. (a) And in the Pre-historic period, with which we are concerned the similarity between the two would appear to have been no less striking in as much as both appear to have been far more fertile and to have had a substantially heavier rainfall then, than now. Let me point out to a few specific features in support. Firstly, from the earliest lavel or the VIIIth stratum in mound F, the use of burnt brick was as common as at Mohenjo-daro, though from the VIIth stratum onward till the latest occupation sun-dried bricks is found to have been used side by side with burnt bricks. Secondly, with a favourable river system described above there must also have been good forests and sufficient vegetations to induce a larger rainfall than at present. And thirdly, the animals depiected on Harappa and Mohenjo-daro seals; as already pointed out by Sir John Marshall are commonly found in damp Jungly country.—M. S. Vats : Excavation at Harappa, vol I. pp. 4-5.

(b.) The Masonry of the late period...is mostly poor as compared with that of the intermediate period ; in general the further we dig down into the mound, the better the masonry and larger the buildings we found. —E. Mackay : Further Excavation of Mohenjo-daro, Vol. I, p. 6.

6. The Memoirs of the Geological Survey of India, Vol. XLII, p. 2.

well as big pastures came down with their cattle and began to settle in the delta of the Indus and the Saraswati. Gradually, as the Indus and Saraswati brought more silt more lands were snatched out of the sea. As a matter of fact, such land was naturally fertile and the inhabitants, placed in such a favourable environment, began to multiply rapidly. The land was reclaimed and deep forests were cut down to afford land for agriculture for the increased population. The fertility and the productiveness of the land relieved the people of the anxiety for daily food. They received ample leisure. The liesure thus obtained made the people thoughtful and they began to ask the *why* of every phenomenon. Gradually they discovered the Eternal Truth that lies behind all the phenomena. They composed hymns in praise of their gods and transmitted them orally from generation to generation. In this way they lived for a very long time peacefully in the valley of the Indus practising their time honoured rites. The chanting of their hymns spread a thick veil of mystery over all their daily work and worship.

The gradual increase in population that demanded more lands led to deforestation. The dense forests had to be cut down. This brought a disaster in its wake. The loss of humidity caused by the cutting down of the forests led to a decrease in the annual rainfall. The decrease in rainfall gradually turned the once fertile valley into a piece of unproductive land. The mighty river Saraswati was badly affected. It no longer could make its way to its confluence with the sea near Dwārakā and gradually lost its existence in the silt and sand it had carried before.

Thus we find the two factors, the changing of the course of the Indus as well as draught combined together to cause the destruction of the once beautiful and flourishing city of Mohenjo-daro.

The people were thrown out in successive waves from this centre of culture. They migrated to the east, to the south and to the west with their culture. In course of time they spread all over the Indian continent. The people of the furthest south and the furthest east were those who left the Indus valley first. So, there should be some sort of relation between the people living in those places. That it is actually so is proved by the fact that the fish eater people of Mohenjo-daro still lives in Kerala and Bengal the extreme south and the extreme east. The Bengalee people go so far as to offer fish to their deity. In language too there are affinities between the two people. Those who went westwards founded the great empires of Sumeria, Egypt and Phœnicia These people went with the script and culture as well as language from the Indus valley. These colonists spread the Indus civilization to the Mediterranian shores and eventually became the fathers of the civilizations of Greece and Rome.

CHAPTER II

DWELLERS OF THE CITY

The tree bears fruit ; it grows, matures and ripens then falls to the ground as a natural sequence and gives rise to another tree perhaps mightier and nobler than the parent tree. The Indus civilization, that passed through similar stages similarly reached the inevitable and natural end and gave rise to a mightier and nobler culture in India. The question is, who were the Indus people? Whence did they came? Were they Autochthones? Did they belong to a distinc bio-type?

These questions have been taken up by various scholars and different answers, no two of which agree have come out. From the skeletal remains it appears that the population of Mohenjo-daro was of a mixed nature. Being a frontier town it is natural that different strains of people inhabited the place.(1) But ignoring this factor some of the scholars are inclined to name this or that people as the builders of the city.

Father Heras, a Christian missionary of Bombay, reputed for his oriental studies, laboured with the pictograms discovered from the cities. He assumed that these pictograms were ideograms and tried to weave a consistent annal out of them. He substituted south Indian words for the pictures and claimed that he had been able to find the names of four countries, which were called Minad, the country of fishes ; Paravanad, the country of

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1. Sir John Mersaall : M. I. C. Vol I, p. 109.

birds; Maronkotinad, the country of Woodpecker; and Elnad, the Seven countries. The whole country was known as Sid.(2)

The word Sid in the Dravidian language means water and Rev. Heras thinks that in the time of Aryan invasion the nasal sound being added the word Sid has already under gone a change and the word became Sind.

He further says that the Dravidians and their contemporaries the Kolarians were Totemic. They had Totems in an animal, a flower or in any other objects. These Totemic Dravidian people were according to Father Heras the early dwellers of the city of Mohenjo-daro who had kindred tribes in the southern India. These Dravidian tribes, according to Rev. Heras, were Minas, Bilavas Etkalis, the spiḍer, Kavals, Kalakilas and Velalir or Velaḷas.

Thus we find a Dravidian origin of the population is believed by the Rev. Heras. But the main difficulty to follow his argument is his selection of the Dravidian words for the pictures. How did he know that these pictures did not bear a Sanscrit, Hindi, Bengali or Mārātti name. If we substitute the north Indian names for the south Indian ones the meaning of all the pictograms will be quite different. Why Rev. Heras did such partiality to the Dravidians ? He could have better compared the north Indian and the south Indian synonyms for each object and then compared the result. This bias in the argument of Rev. Heras gives rise to the suspicion that he is not an impartial judge. His views are influenced by other considerations and consequently the conclusions he draws are one-sided and biassed.

Now the question is why should Rev. Heras take a

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2. Rev. Heras : Vellalas in Mrhey, Dev, Indian Historical Quaterly, Vol XIV, No. 2, June.

biassed view of the entire matter. The answer is not far to seek. It is the missionary instinct he has inherited from Rev. Caldwell, the Bishop of Tinnevelly that is responsible for Father Hreas' statement.

It is a known fact that Rev. Caldwell, the Bishop of Tinnevelly, was responsible for the theory of a Dravidian group of languages entirely different from the Aryan languages and a Dravidian race outside the Aryan people. In laying down his theory Rev. Caldwell writes: "With the exception of Orissa and those districts of western India and the Deccan in which Guzrati and Mārātti is spoken, the whole of the peninsular portion of India from the Vindhya mountains and Nerbuda to cape Comorin is peopled and from the earliest period appears to have been peopled, by different branches of one and the same, speaking different dialects of one and the same language to which the 'Dravidian' is applied."(3) These Dravidians were, according to Rev Caldwell, indebted to the Brāhmaṇical colonisers for higher arts of life.

On the whole the Draviḍs, according to Rev. Caldwell, are non-Aryan in origin as much as their language is. These Dravidians speak in a language the majority of the words of which are derived from the Scythian tongue. The words derived from the Sanscrit are only borrowed ones from the immigrant Brāhmiṇs in later times.

Rev. Caldwell too zealous to prove the Tamil language and its group as the languages of the Draviḍs, a people entirely different from the Vedic Aryas, Non-Aryan in origen, took recourse to a very amusing and at the same time unconvincing way of deriving the word Tamil from

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3. Rev. Caldwell : A Comparative Grammer of the Dravidian or South Indian family of languages, Chapter I.

Dravid. He writes: "The oldest form of Draviḍa......or, at least, the form which appears to have been most widely used.. ...appears to have been Dramiḍ; and this is the first step towards identifying the two words Draviḍa and Tamir. Both forms of the word are known in Tamil, but Dramiḍa (written Tiramiḍa) is preferred by the classics, and is placed first in the Tamil vocabularies. In Varāha-Mihira's *Vrihat Saṁhitā*, according to Dr. Kern, some manuscripts give Dramiḍa instead of Draviḍa. Ṭārānāth's Tibetan '*History of Propagation of Buddhism in India*' (A.D. 1575) and also Dr. Gundert inform me that this is the form in which the word occurs again and again in the Purāṇas. In the Pali of the Mahāvansa the form used is Da milo, the derivative of which is Damilo; and as initial 'd' becomes 't' by rule in Tamil, we now reach the ordinary Tamil mode of writing the word 'Tamir' or 'Tamil'."(4) Thus we find in tracing the word Tamil from the word Draviḍ, Rev. Caldwell has shown the feats of a great gymnast. But we are still unconvinced why the words Dramiḍ. Dramila, and Damila should be derived at all from the word Draviḍ. The word Dramiḍa may be the corrupt form of the word *Drumida* or *Drumidya*, the worshipper of a tree. The other words may be easily traced as the corrupt form of the word Drumiḍa. According to Bhāgabata, one of the hundred sons of the King Risham and the brother of Drumiḍa was Drumila (द्रुमिल). The word Damillo may be a corrupt form of the word Drumida.(4a) Thus we find that the word Drāviḍa may be kept all aloof from all these discussions. It is not the proto-type of the word

4. Ibid.

4a. भागवतम्, २१श स्कन्ध, द्वितीय अध्याय।

Tamil, as has been shown by Rev. Caldwell. It may be further assumed that the word Tamil may have migrated from Bengal with the people called Tambuli or Tamuli of the modern Bengal. Or the word might have been the corrupt form of the word Tāmralipti, the inhabitants of Tāmralipta. Tāmralipta was a renowned port in lower Bengal whence people went out to trade all over the world. The word Tāmralipti, passing through the transitions, Tāmralipi, Tāmrali, Tāmali has attained the modern form Tām'l or Tāmir. Being a trader class they had a special dialect not current in the other communities. Even now we find that the merchant class of Bengal still retains some of their ancient vocabulary. These colonisers of southern India being merchants had a dialect other than the Sanscrit language, the language of the Brāhmiṇs and Kṣatriyas. For this reason we find that the people of the south deemed the Sanscrit language as a borrowed one while their dialect was indigenous.

Thus we find that the Dravidian theory concocted so diligently by Rev. Caldwell and fostered by Rev. Heras, is a theory only. The Dravids have no material existence outside the Ārya Society. In the first place according to our national tradition Draviḍa was the name of an Ārya monarch whose children were called Drāviḍs. Secondly, according to Manu, the Drāviḍ was an Ārya clan called Dasyus.[5] The *Aitareya Brāhmaṇa* says that, the Ārja Ṛṣi Viśwāmitra's clans were called Dasyus.[6] Thirdly, the word Drāviḍ may be derived from the 'Dravadiḍam

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[5] पौन्ड्रकाश्चौड्रद्राविड़ा काम्बोजा: यवना: शका:। पारदापह्लवाचीना: किराता दरदा: खशा:। म्लेच्छवाचाश्चार्यवाच: सर्वेते दस्यव स्मृत:।—मनु 10. 44-45.

[6] तत्र तेऽन्ध्रपुन्ड्र: शबरा: पुलिन्दा भुति बा इत्युदन्त्या बहवो वैश्वामित्रा दस्यूनां भूयिष्ठा।—ऐ' 7. 18.

Sām.'[7] In this case, the word Draviḍ will mean the people who used to recite the Dravadiḍam Sām. At first the word was Drāvadiḍam (द्रावदिड़म्). Afterwards the द् has been dropped and इ-added to व, thus comes the word Draviḍam (द्राविड़म्). Thus we find that the Drāvids were none but the Āryas. The Scythian origin of the Dravids with their language is nothing but a hypothetical and fanciful assumption, on the part of the Christian missionaries who ill-understood the national and cultural history of India.

The Dravidians whose skeletons were not available from the Indus valley cities were perhaps not the builders of the cities. Even if we consider them among the builders, they being of the Ārya clan, the builders of the city remain the Vedic Āryas.

Moreover, the non-Aryan words, so carefully selected and classified by the learned Bishop, betray their allegiance to the words of the non-Dravidian *Gourian* dialects. As for example Rev. Caldwell exhibits two words Key and Kei,......and writes : "But it seems impossible to avoid the conclusion that between the Sanscrit pair of words Kar' to do and Kara, a hand, and the Dravidian pair Key, to do and Kei, the hand a close connection subsists. The existence of the word Kar, to do or make in Zend, shows that Sanscrit word was not borrowed from Dravidian. It is equally impossible to suppose that the Dravidian languages borrowed Key, to do and Kei, the hand, from Sanscrit.'[8] The argumet put forth in favour of the Dravidian origin of the two words are marvellously original! We find that the untutored boys generally pronounce R as

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7. इमं वा देवा लोकं द्रवदिड़ेनाभ्यजयन् ।—तां 10. 12. 4.
8. Rev. Caldwell : op. cit.

A or Ai, Aey. It is a normal change with the alphabet. From this it may be further surmised that some people actually pronounced the alphabet R as Aye or Ai. So it is not difficult to recognise the Sanscrit word Kar in Key or Kara in Kei. Such phenomena are not rare in Bengal villages and we find sometimes the alphabet R is changed to A. The Tamil word for Father is *Appa*, which bears no resemblance to the Sanscrit word *Pitri*, it is true, but the word *Apah* is a Sanscrit word that means the sky in addition to its current meaning, water. The sky in the Vedas is called the Dyou-Pitar. The sky was conceived in ancient time as the father of the solar deity. So, the word *Appa*, which appears to be a corrupt form of the word *Apah* of the Sanscrit language, is of Sanscrit origin. The word *Maga* for Daughter in Tamil has no relation to the Sanscrit word *duhitri*, it is evident, but the words *Mag and Magi (woman)* is spoken in parts of Bengal in the colloquail tongue to mean a wife. In the winter there is a Vrata performed by the young girls, called *Mag-Vrata*. Being performed in the month of Màgha, the general public think that it is a ceremony that comes up in the month of Magha. But the veteren old ladies of villages interpret it as the ceremony of begging, the girls beg and with the rice and other things they get, they conduct the ceremony. It is most probable that the people forgot the original meaning of the word that meant a female child and in their ignorance added a new meaning to it. Nevertheless, the connection of the word with a ceremony to be performed by young girls is a proof of the fact that the word *Maga* also is used in other parts than Tamilian country in the same meaning of a female child as is used in the Tamil speaking provinces. The word *Sevi* of the Dravidian language meaning ear, is but a corrupt or decomposed form of the Sanscrit word *Sravana*, meaning ear. The word *Vay* meaning mouth is used in Bengal as the bleating of a goat. The bleating of the goat is perhaps the primary meaning of the word. The word being connected with the mouth, the secondery meaning mouth of the word is linked by the south Indian people to the word *Vey*. The word *Ti* for fire may be traced to the Bengali word *Tao* and the Sanscrit word Tap, meaning heat.

In this way many of the so called pure Dravidian words may be traced to other dialects as well as to Sanscrit, unchanged or little changed. So a pure Dravidian language quite different from the Aryan group of languages and consequently a purely Dravidian people outside the Aryan fold as broadcasted by foreign scholars who ill understood the culture of the Hindu, is a myth.

Moreover, Sanscrit being a language created from different dialects the prototypes of the Sanscrit words may be traced in not only the south Indian dialects but also in all the north Indian or G6urian dialects too. So what is now called a corruption of the Sanscrit words may be the prototype of the Sanscrit words in the dialects. It is not improbable that many words of existing dialects *were passed* over during the collection of words from the dialects to create Sanscrit. These left out words naturally will not show any affinity to Sanscrit words. So, the non-affiliation of some or many words of a given dialect to Sanscrit does not presuppose that these dialects are of foreign origin.

Thus we have seen the hollowness of the Dravidian origin theory of Mohenjo-Daro culture as well as the Dravidian origin of the south Indian dialects, in which the Dravidians are considered as a non-Aryan people presumably the Scythians, with whom some of the scholars specially Rev. Caldwell tries to identify them.

Rai Bahadur Rama Prasad Chanda is another scholar who favours the theory of a non-Aryan origin of the culture[9] and the dwellers. But he is of opinion that this non-Aryan townsfolk, a merchant people, called *Pani*[10] in the *Vedas*, were the builders of the city and the civilization of Mohenjo-daro He assumes that the Aryans, appeared in the lower course of the *Purushni* long after the disappearance of the folks that built the ancient cities of Mohenjo-daro and Harappa when the cities were already in ruins. The *Panis* were the aborginal townsfolk with whom the *Aryas* came into conflict in the Indus valley. According to Yaska these *Panis* did not offer sacrifices and did not give gifts to the priests. For this reason the *Panis* were hated by the priestly class and they prayed to their god *Pushan* to soften the hard heart of the *Panis*, so that they might perform sacrifices and consequently the priests might get something. Being the trading class the *Panis* were masters of wealth. Sometimes, when the *Panis* would help the priests in their distress the priests would show conciliatory mentality. Once when Ṛṣi *Bharadvaja* was awating death from starvation with his whole family, a *Pani* who was a carpenter, Bribu by name saved them from the grip of death by offering them food. The venerable Ṛṣi did not forget the timely help of the carpenter and wrote a *Sukta* in the Ṛgveda, praising Bribu.[11]

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[9] Rai Bahadur Rama Prasad Chanda : Rgveda and the Indus Civilization, P. 2.

[10] Rv. 8. 66. 10 ; 10, 108 : ; 1. 124. 10 : 1. 83. 3 : 1. 33. 3 : 8. 45. 14 : 4. 28. 7 : 3. 58. 2. 6. 45. 31-33 : 6. 45. 35. Mam. 10. 107.

[11] अधि ब्रबु: पणीणां वर्षिष्टे मुर्धन्नस्थात् । उरु कक्ष: न गाङ्ग्य: । Rv. 6. 45. 31

This theory of an aborginal non-Aryan *Panis* has been put forward due to the fact that the venerable scholar did not believe in an Ārya people who had planned towns and cities. According to this theory the Āryas were the dwellers in cottages and huts. But the actual fact is quite different. This aborginals actually formed one of the great classes of the Ārya society namely the class of artisans and traders, who were called Vaiśyas or the third *Varṇa* of the Ārya society. So these *Panis* were never outside the Ārya society. They were a part and parcel of the great social unit. As a class the merchants, cultivators and artisans, who form the Vaisya community being naturally peace-loving, do not like the bloody sacrifices of the priests. They rather are inclined to the god of love and beauty, *Vishnu*. Even now we find that the Vaisyas as a community are the worshippers of Viṣṇu in his different forms and names. This peace-loving nature of the people who were called *Pani* in the Vedas made them unsympathetic to the bloody sacrifices of the priests and they never paid anything in way of gift to them or to their gods. The bad epithets used against them is due only to the aversion they had to part with their wealth by way of gift in Yajña. The priests were angry with them and painted them black in their literature, the Vedas.

The modern word for the merchant *Baṇik* (वणिक) in Sanscrit has been derived from the root *Pan* (पण). So, the original word for a merchant was *Paṇik* masters of *Paṇa* derived exactly like the words '*Dhaṇik*' '*Sramik*' etc. The '*Pan*' was a coin current in ancient India. It was also current in Bengal even during the later part of the Moslem

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बृबुमसहस्रदातमम् सुरिम् सहस्रसातमम्। Rv. 6. 45. 33. भवद्वाज: चुधार्तस्तु सपुत्रोविजनेवने। वहर्गा: प्रतिजग्राह बृधोस्तक्ष्णो: महातपा:। मनु—10. 107.

regime. In the British regime this *Paṇ* has been identified with one anna and is no longer a coin. In the south, specially in Travancore, a small coin is still used in the name '*Panam*' which the inhabitants pronounce as '*Fanam*'. This *Panam* was current in the city of Mohenjo-daro as evidenced by the presence of the word *Paṇam* inscribed on seals which were perhaps in some cases the ancient coins of the city.

These Vedic *Panis* and the Phoenicians were the same people. The name '*Peoni*' for the Carthegenians may be well identified with the word *Pani*. These Carthegenians were the Phoenicians who migrated from the city of Tyre to Carthage or Karthadisha as they called it. The Phoenicia was the strip of land betweeen the Mediterranian sea and the mount Lebanon. Herodotus (i, I and vii, 89) records a tradition that they came from the Red Sea. Scholars now suppose that this refers really to the Persian gulf. Herodotus (ii. 44) records another tradition, which if true, would carry the founding of the temple of Tyre back to B. C. 2730.

The cult of the bird and pillar of the Phoenicians has affinity with the pillar and bird cult of the city of Mohenjo-daro. The well developed cult of the pillar and bird of the Phoenicians compared with the primitive nature of the same cult in the Indus valley gives rise to the assumption that the former was borrowed from the latter.

There are the cults of Axe and horned deities in Phoenicia, similar to the cults of the Axe and horned deities of Mohenjo-daro. The well developed nature of symbols of the Phoenician cities bespeaks their late origin. Moreover, by the time the temple of Tyre was built in 2730 B. C. the city of Mohenjo-daro fell into ruins.

From this we find that the growth of the culture of the Phoenicians commenced just after the destruction of the city of Mohenjo-daro. Thus we find that the late origin of the culture as well as the borrowed religious symbols are factors that betray the Indus origin of the Phoenician people and culture. These Phoenicians were perhaps the last batch of the people that went out of the city of Mohenjo-daro for search of fresh country. The Mycenian or Minaon Culture of the Mediterranian islands was built by the earlier migrating batch of the Panis, who went out of Mohenjo-daro long before the destruction of the city. The etemology of the word Phoenicia is obscure. The Semetic name of the country was 'Canan' (Kinachchi and Kinachna in el-Amarna tablet and chna on Phoenician coins). It might have been derived from the Egyptian word Fenkh, but this theory is not favoured by prof. Max Müllar. (Asien and Europa,. 208 ff). The obscurity of the origin of the word Phoenician was due to the neglect on the part of the European scholars to compare results with the Indian literatures. In the field of the antiquary the Indian literatures are indispensible. The threads of all the cultures are still held by India. An independent Semitic culture is a myth as many of the ancient Hebrew customs can be explained only with the help of the Indian literatures. So, if any result to be achieved we must look to the vast Indian literatures for the correct interpretation of an ancient symbol or object. The word Fenkh which some scholars try to put as the prototype of the word Phoenicia may not be altogether incorrect, even though eminent scholar like Prof. Max Müllar had discarded the idea. We find a word *Punyak* which is a name of the Lord Viṣṇu and there was a city too which was called *Punya* where Aśvamedha sacrifice was used to be celebrated.

This name *Punya* of the city may be derived from the name of the king, from the name of the deity worshipped or from the name of the principal community that dwelt there. In the *Puraṇas* we find a Kuru King whose name was '*Punya*' (पुण्य). '*Punyajana*' was an Asura who destroyed *Kushasthali*. *Punyeyu* was a king of the *Yayati* dynesty. '*Punyak*' we have seen was the name of Viṣṇu. In the Ṛgveda we find that the God Indra has been designated as Panya.[12] These names might have some relations with the name of the ancient city *Punya*. This *Punyak*, *Punya* was perhaps the god of the *Panis*. The word *Punya* and consequently '*Punyak*' was perhaps derived from the word *Pan* meaning adorable. From the word *Pan*,'*Panya*', '*Panyak*' may be easily derived. And by the addition of'U'it is not very difficult to get the word *Punya* or *Punyak*. Then the city of *Punya* becomes a city of the *Panis* and *Punyk* the god of the Panis. From the word *Punyak* the Egyptian word Fenk can easily be derived. The word Fenk here will mean the worshippers of *Punyak*. The dwellers of the city of *Punya* were perhaps called Punyajan or Panijan (पुण्यजन, पणिजन) From' Panijan to ' Phoenician ' is not a great jump. The God Pan of the Greece was perhaps a Phoenician god and the Greeks like all other Phoenician cultures, borrowed the worship of the god 'Pan' from the Phoenicians. The word Pan we have seen also mean adorable. So, this god Pan was perhaps adored by the Phoenicians. It is most probable that the name of the God of the Panis also was' Pan' which in course of time has been changed to *Punyak* or Punya. It is most natural that the migrating people would name their new home after the name of their paternal home. Such instances are not wanting in modern times. We find in America towns are named, New York, Cambridge etc. So it is most probable that the people who migrated from the city of Punya or *Punyajanapada* named their city with that name. The name *Punyajanapada* in the tongue of the European and other foreign people degenerated into Phoenicia, nevertheless, the name *Peoni*, retained by the Carthegenians amply testify the *Pani* origin of the Phoenicians.

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[12] "पण्य इदुप गायत, पण्य उक्थानि शंसत। ब्रह्मा कृणोत पण्य इत्। Rg. 8. 32. 17; "पण्यया दर्दिरच्छता सहस्रा वाज्यवृतः। इन्द्रो यो यज्वनो वृधः।"— Rg. 8. 32. 18.

The city of *Punya* or *Punyajanapada* from which the Phoenicians migrated may be identified with the ancient city of Mohenjo-daro, on the ground that the culture of the Phoenicia was akin to the culture of Mohenjo-daro. The Phoenicians borrowed all their cultures from the people inhabiting the city of Mohenjo-daro. So, it is not difficult to identify the city of *Punya* or *Punyajana* with the city of Mohenjo-daro. In other words the ancient name of the modern Mohenjo-daro was perhaps *Punya* or *Punyajana*.

This finding will give rise to further results in the field of antiquary. We know that the people of Egypt migrated from the city of 'Punt' with their full fledged civilization and script. Sir Wallis Budge was for the central Asia as the original home, the 'Punt', of the Egyptians. It is evident that the word 'Punt' is the corrupt form of the word Punya. The city of *Punya* which we identify with the modern city of Mohenjo-daro, and the city of Punt from which place the Egyptians migrated naturally becomes the same locality. Moreover, before 6th millennium B. C. there was hardly any civilization of the name outside the Indus valley from which a civilized people like the Egyptians may migrate. So, it is reasonable to assume that the Egyptians too like the Phoenicians went out of the Indus city of Mohenjo-daro. The earliest Egyptian civilization according to Flinders Petri was in the Chalcolithic stage of evolution. So the Chalcolithic people of Mohenjo-daro might have given rise to the Chalco-lithic culture of the Early Egypt.

The disposal of thc dead body in the earliest Egypt also betray their relation to the Mohenjo-daro people. In the Indus valley we find that there were three kinds of disposal of the deads (1) complete burial (2) fractional burial (3) post cremation burial. Regarding the pre-historic Egyptians Sir Wallis Budge remarks : "The excavation of pre-dynestic cemeteries in Egypt has revealed the fact that its aboriginal or pre-dynestic inhabitants disposed of their deads by burial and by burning. (1) The bodies which were buried either dismembered or cut up into a considerable number of pieces or (2) buried whole. Bodies buried whole were laid on their left sides with their heads to the south, and were sometimes laid in the skins of Gazellas and sometimes in grass mats. In case the dismemberment of the body, the head is separated and other limbs are laid close together. In cremation the bodies were partially burnt and afterwards the skull and the bones were thrown in a comparatively shallow pit. Care being taken, however, to keep those of the hands and feet together. The two methods of the disposal of the dead was perhaps observed among the same people. Because the arrangement of the pit and laying the dead in the same direction and putting of the same sorts of offerring prove the fact.

Towards the close of the period in the graves were found weapons of flint, stone jars together with bronze and other metal objects. The presence of the bronze and other metals most probably indicate some foreign influence.

M. de Morgan was of opinion that the new comers were of Asiatic origin and they came from the east with their culture. They brought with them the knowledge of using bronze and the art of writing.'"[13]

Dr. Bhupendranath Datta points out that the Vedic people were also in the Chalcolithic stage of evolution. Thus we trace a relation among the Chalcolithic Vedic. Mohenjo-daro and the Egyptian people. It may be argued that the Chalcolithic Vedic, Mohenjo-daro and the Egyptians migrated from a common centre of diffusion, so, it need not be assumed that the Egyptians actually migrated from the Indus valley. According to the Western scholars the Indus people were autochones,[14] so in this case the migration theory does not hold good. The Egyptians migrated from other lands is the current theory and the place of their origin was situated some where in the East. In this case the migrating Egyptians may be identified with the autochthones Indus people. Until and unless another place is discovered from which it can be proved that the migration of the Indus and the Egyptian people took place, our assumption that the Egyptians migrated from the Indus valley holds good. Moreover, the methods of the disposal of the deads of the Indus people and the Egyptians are identical. Their religious rites too are similar. So, from all points of consideration we come at the conclusion that the autochthones Indus people who migrated to the Egypt with their culture have given rise to the Chalcolithic culture of the early Egypt.

From the above discussion it is evident that the theory that the Mohenjo-daro culture originated from the *Paṇis* does

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13. Sir Walis Budge : The Book of the dead, Vol. I, introduction.
14. G. R. Hunter : J. R. A. S. 1932 P. 458.

not exclude the Vedic people from the arena of the Indus culture as the *Paṇis* were only a section of the Vedic people comprising the merchant and the artisan classes.

The names of the Sumerians and other races of people have been mentioned, though with less certainty, as the dwellers of the cities, but all the scholars are unanimous in one point that the Aryans were conspicuous by their absence in the cities. The cause of the assumption is another assumptive theory in which the Aryans were brought in the arena of the Indian culture by the second half of the second millennium B. C.

This assumptive theory has been promulgated by prof. Max Müllar. The venerable scholar, to ascertain the date of the beginning of the Vedic literature, took recourse to an assumptive and unreasonable calculation of dates. He divided the early Indian literatures into four groups and ascribed two hundred years for each to develop and then adding the date of the advent of Buddha, which is the only fixed date in the ancient Indian history, he arrived at the resultant figure 1300 B. C. Thus he assumed that the beginning of the Vedic literature was near about that time, say, 1200 B.C.

This assumptive date favoured the German theory of an immigrant Aryan, Nordic or proto Nordic people and was responsible for the exclusion of the Vedic Āryas from the inhabitants, because. according, to this theory, the city fell into decay long before the hypothetical Aryans entered the arena of Indian culture. The theory of Prof. Max Müllar, which he himself did not claim to be more than a tentative and assumptive one has been taken up by the European orientalists as a historically proved data. This fallacious assumptions has led to the exclusion of the Vedic Āryas from the dwellers of Indus cities. He says: 'Arya is a Sanscrit word and in the later Sanscrit it means noble, of a good family. It was, however, originally a national name, and we see traces of it as late as the law books of Mānava, where India is still called Ārya-avarta. the abode of the Āryas.' 'This word Ārya' says Prof. Max Müllar' with a long *a* is derivedfrom arya with a short *a*, and this name Arya is applied, in later sanscrit to a vaisya, or a member of the third caste......We may well undestand therefore, how a name originally applied to the cultivators of the soil and house-holders, should in time have become the general name of the Aryans. Why the householder is called Ārya is a question which would carry us too far at present. I can only state that the etymological significance of Ārya seems to be 'one who ploughs or tills', and that it is connected with the root *arare*. The Aryans would seem to have chosen this name for themselves as opposed to the nomadic races, the Turanians, whose original name *Tura*, implies the swiftness of horseman,"

Which of the two above assumptions of prof. Max Müllar is correct? Both cannot be correct. If one is correct the other is incorrect. The word Arya cannot be "originally a national name' and at the same time 'in time has become the general name of all Aryans.'

According to the Vedas the word Arya[15] has been used to mean an enemy, master, and the word Ārya[16] has been used to mean, a wise person, a reciter of the Vedic hymns, sacrificer, a Yajmana, and honourable.

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[15] अर्य—enemy(Rv. 3. 43. 2; 6. 15. 3; 2. 12. 4. Rv. 20. 34. 45.); master (Rv. 10. 86. 1. Av. 20. 126. 1).

[16] आर्य—Reciter of hymns (Rv. 1. 103. 3). Yajman—Rv. 6. 25. 2 Superior—Rv. 10. 65. 11

Panini derives the word from the root Ṛ with the help of the suffixes, *Yat* (यत्) and *Nyat* (ण्यत्) respectively. He ascribes the meaning 'cultivator' and 'lord' to the word Arya and 'lord' to the word Ārya. The root 'Ṛ' means "to go". It is difficult to understand how from the root 'Ṛ' the word Ārya meaning lord can be derived. The word Ārya might have been derived from the word 'Aryamanam'. It will then mean the worshipper of the Aryaman' the solar deity. The word *Aryamanam* may be well derived from the root Ṛ meaning to go, as the Aryaman or the sun rotates or goes round the world every day. This traveller of the sky was called good, benefactor and, lord because, the rising of the sun dispelling darkness and with it nocturnal horrors becomes a wished-for guest who brings good tidings and, joy and happiness. He is also the lord as he lords over the earth from the heavens. These attributes of the deity, in course of time, were assumed by his devotees and being the worshippers of the good lord of the universe they were called good or lord Thus, the word Arya which at one time meant the worshippers of the good and lord Aryamanam, linked itself to the meaning, good and lord. Whatever may be the root of the word Arya, it is clear that the word was never used in the Vedas to mean a nationality or a distinct biotype. At the most the Aryas were the worshippers of the sun, and were the performers of the sacrifices.

Thus we see that the word *Aryan* coined by prof Max Müllar and used by later scholars of Europe to mean a nationality is not the same as the word Ārya of the Vedic people. The fact is that the word Ārya was never used by Indian savants to mean a nationality. So, when we find prof Max Müllar quoting: "Know thou the Aryas, oh Indra, and they who are Dasyus punish the lawless and deliver them unto thy servant"[17] in support of the meaning 'nationality' of the word Ārya, we only observe the over zealous attempt of the venerable Scholar to attach the meaning 'nationality' to the word Ārya, contrary to the meaning given to it by the Vedic sages, Gramarians and Lexico-graphers. The fact is that the *Dasyus* were not an *Anarya* people. They were the members of a great Ārya clan having sub-clans comprised of Andhra, Pundra, Śavara, Pulinda and Bhuti.[18] They were, according to *Aitareya Brahmaṇa,* the descendents of Viswamitra. Viswamitra was a Kṣatriya Riṣi and we are aware of the terrible atrocities he did during his warfare with Vaśiṣta the Brāhmin Ṛṣi. Being of Kṣatriya descent these people belonging to the Viswamitra clan were averse to follow the Brāhmiṇical rules and that was perhaps the cause of the bad names that were given to them by the Brāhmiṇs who called themselves Ārya or gentle and law-abiding. The lawless Āryas were called *Dasyus* in the Vedas, so it is needless to think a non-Aryan people in the *Dasyus.*

The fact that the word Ārya was used by the people of India to themselves has been well proved by the tracking of the word from India westward by the venerable prof. Max Müllar, He writes: :" We have thus traced the name Arya from India to west from the Aryavarta to Ariana, Persia, Media, more doubtfully to Armenia and Albania in the Iron in Caucasus and to some of the nomad tribes in Trans-Oxiania. As we approach Europe the traces of this name grew fainter, yet they were not altogether lost,"[19] Thus we see that the tracking of the word Ārya by prof Max Müllar from India to the west amply testifies to the fact that the people who called themselves Ārya, gentle. law-abiding, and good, were originally the dwellers of India and the traces of the word Ārya found in the countries west of India was due to the migration of the word Ārya from India. This finding will give a severe blow to the theory of an 'Indo-European or Indo-Aryan' people, that lived outside the Indian continent in some central place and then migrated equally to Europe, Asia minor and India with their Aryan language and culture and in India this people began to inhabit the fertile plains of the Indus destroying or enslaving the original non-Aryan barbarous people. This finding cuts to the root to the theory of an Aryan immigration to India. It clearly points out the fact that the people of India called Ārya or cultured, did not come from outside, rather they went out to colonise and this outgoing people carried with them the word Ārya to the west. The theory of an immigrant Aryan people being set at naught, the autochthone Vedic people only remains in the arena of the Indus culture. Thus the difficulty to identify the autochthone Indus people with the autochthone Vedic people vanishes and the Indus and the Vedic people become one and the same people. Thus the immigration of people or culture from outside to India is a myth. On the contrary the culture of the Indian people migrated with them to the East and to the West.

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[17] Prof. Max Mullar : The Science of Language, Vol. I. Pp. 275-277.

[18] Vide footnote 6.

The culture in ancient times were carried by the merchants who went abroad for trade. During the Buddhist regime the culture was carried by the monks, as well. The presence of the Jewish sect of monks called Essenes[20] near the dead sea, who were actually a Buddhist sect, and from which sect arose John the Baptist indicates the migration of the Indian culture to the West. The celebate life was not favoured by the Jews, it was an anti-Jewish custom and a peculiarly Indian one. The presence of the Indian scholars in Greece and Alaxandria in the historic times presupposes their presence there in the pre-historic times too. The Jewish historian Philo[21] influenced by the Indian philosophy, accepted the theory of Logos, which the writer of the fourth Gospel incorporated into the Holy Bible[22]. Plotinus in the third century A.D., became connected with the Indian philosophers at Alaxandria[23]. Thus we find the migration of the culture was always from India.

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[19] Prof. Max Mullar : The Science of Language, Vol. I, Pp. 275-277.

Like the westward migration of the culture of the Indian people the culture migrated to the East as well. The merchants who traded with the Indian Archipelago went as far East as North and south America and gave rise to great cultures and civilizations there. In Easter Islands the remains of a pictorial writing akin to the Mohenjo-daro picture-writing aptly proves our assumption. The civilization of Maya and Mexico were distinctly Indian in origin. The remains of the cultural upheavals in America are still retained by solitary Red Indian tribes here and there. It is stated that in North America at Lousiana, a tribe of Red Indian still have a perpetual fire. It is kept burning by putting only three pikes at a time, They had a conception also of a white and a black path.[24] These customs aud conceptions are purely Indian in origin.

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[20] Josephus Flavius : Complete Works (translated by William Whiston), Vol. III, Chap VIII.

[21] E. Caird : The Evolution of Theology in Greek Philosophy, Vol. I, Pp. 184-209

[22] Swami Abhedananda : The Word and the Cross.

[23] Weber : History of Philosophy, p. 167.

So, the presence of some Sanscrit words in the dialects of the non-Indian peoples does not pre-suppose the existence of a common outside-India culture from which these diverse cultures have originated. On the otherhand, it is right to assume that the presence of the Sanscrit words in all the non-Indian dialects was due to the migration of the people with their language from India. We have heard about the Vedic merchants called Panis, who became Phoenicians in the Mediteranian regions. These people carried the Sanscrit words to the West.

The Sumerians of the Euphrates valley also were the Vedic people that were living in Mohenjo-daro. Like the Indus people they also worshipped a female deity whom the western scholars have recognised as the moon-goddess. The moon in the Indian dictionary is designated as *Soma*. The *Soma* as a Vedic deity was a creeper, the drink and the energy of the sun. As the liquor and the energy of the sun, the *Soma* was depicted as a female deity. She has been called Gouri. It is most probable that in later times this female goddess *Soma* was identified by the Indus settlers of Sumeria with the moon-goddess. Sir Leonard Wooly, the excavator of Ur writes about the people thus :" The people journeyed from the East and came into the valley of Shinar (which is Babylon) and dwelt there." 'Of recent years' excavation so far away to the east as the valley of Indus river, have produced remains of an early civilization which has certain elements in common with what we find in Mesopotemia. The Sumerians believed that they came into the country with their civilization already formed, bringing with them the knowledge of Agriculture, of working in metal, of the art of writing········ 'since then,' said they, 'no new invention has been made.' And if our excavation seem to show there is a good deal of truth in that tradition, then it was not in the Euphrates valley that arts were born, and though it is not likely to have been the Indus valley either.'[25] Though Sir Leonard Wooly tries to brush aside the Mohenjo-daro people from builders of the Sumerian civilization, yet the meagre nature of proofs and arguments put forward in support of his assumption ill supports his assumptive theory. From the annals of the Sumerian people it is clear enough that they migrated from the Indus valley.

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[24] Mythology of All Races : North America.

The Vedic *Soma* which was the energy of the sun was a female deity. The moon which was called *Soma* afterwards was identified with the Vedic *Soma* in Sumeria and was conceived as a female deity. The worshippers of the *Soma* were one of the three great Ārya communities who entered at a later time to form the great Indian nation. The Brāhmiṇical literatures preserved this ancient conception and they divided the Vedic people in three distinct communities, Deva, Manuṣya and Asura. The Astronomy preserves the tradition and named the three divisions as, Deva, Nara and Rākṣasa. From the Tāntric evidences we find that the Devas were the worshippers of the sun, Manuṣya of *Soma* and Asura or Rākṣasa of fire. Thus we find that the worshippers of Soma that went out from the Mohenjo-daro were of the Manuṣya community of the Vedic people.

In modern times these three communities of the Āryas

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25. L. Wooly : Ur of the Chaldees, p. 17.

may be identified with the Vaidics who are worshippers of the sun, the Tāntrics who are the worshippers of Soma or Śakti and the Persians who are the fire worshippers. The Trayee, so often met with in the *Upaniṣads* may be the Vedas, Avesta and the Tantras, instead of the three Vedas, Ṛk. Sām and Yaju, which in fact, are the three divisions of the one and the same Ṛgveda.

From the above discussion we find that the trend of the migration of people and culture was from India westward and not *vice versa* as has been assumed by Sir. John Marshall and other European scholars. The affinity of the Sumerian and the Phœnician to the Vedic culture cuts to the root to the theory of an Aryan immigration by the later half of the second millenium B.C. The assumptive theory; referred to above, thus being proved false and untenable, there remains no other hinderence in locating the Vedic Āryas in Mohenjo-daro and identify, them with the autochthone Indus people.

We have mentioned the three great communities of the Ārya who entered to form the great Vedic nation. Though in the beginning they had quite distinct community characteristics after the amalgamation they lost them. Thus we find in the later Vedic period, the Vedic Ṛṣi is reiterating the fundamental unity of the Ārya communities and their deities as a measure to hush up the faint voices of discord that arise from the discontented communities by saying: "Indra, Mithra, Varuṇa, Agni, the beautifully feathered Garutman, Yama and Mātarisvan are the various names of the one and the same god, given to him by various sages." Henceforth, the three deities, fire, Soma and the sun lost their community characteristics and were begun to be worshipped by all the Vedic people.

Though in the modren times we think the Devas and Asuras or Rākṣas as some mythical people, the preserved literatures of the Vedic people still points out their actual characters. Thus in the *Brāhmaṇas* we find : "Those who were born first were the Devas and those who came afterwards were the Manuṣyas"[26] "Both the Devas and the Manuṣyas were born in the same time"[27] "The Devas were the dwellers of the earth,"[28] The Manuṣyas were called Devas in ancient times*".[29] "The Devas have their best food in Nivāra.[30] " "The Devas were the drinkers of Soma juice and the Manuṣyas of Sura."[31] Here we find that the word Deva has been used to mean the Vedic Āryas. But in the *Brāhmaṇas* we also find that a confusion has arisen about the nature of the Devas, thus we find : "The day is created by the Devas and the night by the Asuras.",[32] "Three are the Devas, Vasus, Ādityas and Rudras".[30] But in the majority of the cases in Ṛgveda the word Deva stood for the Vedic people. Thus we find : "O Agni, you are propitiated by the old and new Ṛṣis, bring the Devas here".[34] "Agni, bring the Devas here.[35]" "O Illit (well ignited Agni), bring the Devas in their happiest chariot."[36]

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26. प्राचीन प्रजनना वै देवा:, प्रतीचीन प्रजनना वै मनुष्या: ।—Sat., 7. 4. 2. 40
27. उभये हवा इदमग्रे सहासुर्देवाश्च मनुष्या ।—Sat., 2. 3. 4. 4.
28. पृथिवी ह वै सर्वेषां देवानामायतनम् ।—Sat., 14. 3. 2. 4. ; इयं पृथिवी वै देवरथ: ।—Tan., 7. 7. 140
29. मर्त्या ह वाऽ अग्रे देवा आसु: ।—Sat., 11. 1. 2. 12.
30. एतद्वै देवानां परममन्नं यन्नीवारा: ।—Tai., 1. 3. 6. 8.
31. एतद्वै देवानां परममन्नं यत् सोम: । एतन्मनुष्यानां यत् सुरा ।—Tai, 1. 3. 3. 23
32. दिवादेवानसृजत नक्तम् असुरान् ।—Sat. Br., 4. 1.
33. वया वै देवा: । वसवो रुद्रा आदित्या: ।—Sat. Br., 4. 3. 5.
34. अग्ने पूर्वेभि: ऋषिभिरीड्यो नूतनैरुत । सदेवांहहवक्षति ।—Rg., 1. 1. 2
35. अग्ने देवान इह आ वह ।—Rg., 1. 12. 3.
36. अग्ने सुखतमे रथे देवान इलित: आ वह ।

In these verses we find that the fire is made messenger to bring the Devas near the sacrifice. The question is how the fire or Agni might be used as a messenger? We know that the fire is used as a signal by the wild tribes of Australia and other places. When an imminent danger is foreseen by a tribe they ignite a huge fire the flames and smoke of which that ascend the sky becomes a signal to the neighbouring tribes, they in their turn ignite similar fires, in this way the message of an imminent danger is transmitted thousands of miles away from the centre of danger and the people get time to be prepared against it. Similar was perhaps the custom with the Vedic people while they were living in the fertile plains of the Indus full of the exuberant growth of plant life turning the major portion of the land into a great woodland with patches of Ārya colonies that were separated by dense forests. In this situation the Vedic people took recourse to fire as a signal for the commencement of sacrifices. Their residence in the forests is well illustrated by a Ṛk, in which it is said: "O, Fire, the sacrifice which is protected on all sides by thee, goes to the gods."[37] In this Ṛk it has been clearly said that the place of sacrifice was well secured against external disturbances by the ignition of a fire. The cause of such precaution was perhaps the presence of the ferocious animals of the dense forests who did not even fear to come out in the day time. This ancient custom has been retained by the conservative Hindus as a part of the rites in the modern worship. Thus we find when he goes to worship a deity, a Hindu, following the practices of his forefathers first of all protects the place against all the evil forces and sprinkles water around him thinking that

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37. अग्ने यम् यज्ञम् अध्वरम् विश्वतः परिभूरसि स इद् देवेषु गच्छति ।—Rv., 1. 1. 4.

a girdle of fire has originated and is protecting him and the place of worship from all dangers. Thus we find an actual practice has been symbolised in the Hindu rituals. From the above Vedic references we are able to identify the country mentioned in the Vedas, full of ferocious animals with the Indus valley which were full of dense forests and were infested with the ferocious animals like tigers, rhinocerous, crocodiles etc.

From the above discussions we arrive at the conclusion that : (1) The Dravidians were Aryans being Dasyus and belonging to the Clan of the Ārya Ṛsi Viśwāmitra. They were the reciters of the Dravadiḍam Sām. So the Drāvidian theory does not affect our conclusion that the people of Mohenjo-daro was formed mainly by the Vedic Āryas. It should be remembered that being a frontier city the Mohenjo-daro population cannot be an unmixed one and the skeletel remains prove the fact. The majority of the population, of course, were comprised of the Vedic Āryas. (2) The Panis comprising the Artisan and the merchant class were always in the Vedic society. So the theory of the Pani-origin of the culture also supports our view of the Vedic origin of the culture. (3) The well developed mid-ribbed spear-head of Sumeria as compared with the un-developed midribbed spearhead of the Indus valley, show that former is a later or evolved state of the latter and the Sumerians being the migrators from the East and possibly from Mohenjo-daro also may be included in the builders of the culture and the city. Thus we find the three main theories that stood to prove the non-Aryan origin of the cultures and the people of the Indus valley civilization are turned to prove the Vedic origin of the culture. All the diverse theories pointing to the same group of people called the Vedic Āryas aptly prove that the main population of the city was composed of them.

CHAPTER III

THE HORSE

The horse, is conspicuous, by its absence in the Indus cities, so say all investigating scholars.[1] But Dr. Pushalkar, Mr. Bherumal and S. Shastri on the otherhand maintain that there was horse in Mohenjo-daro.[2] They based there opinion on a terracotta figure which they think to be the figure of a horse. It is a most vital point having a great influence on the opinions about the originators of the civilization. The presence or absence of the horse in Mohenjo-daro is a decisive factor in moulding the opinion about the presence or absence of the Vedic Āryas in the arena of the Indus culture as it is asserted by the savants eastern and western that the Vedic people knew the horse. The words, *Asva*, *Vāji*, *Arva*, *Sapti* and others that mean a horse are abundantly used in the Vedas. So, if the horse be not present in the Indus cities then the civilization be surely non-Vedic. So, this abscence of horse in Mohenjo-daro is an evidence against the presence of the Vedic people in the centre of the Indus culture.

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1. Sir John Morhall: Mohenjo-daro and Indus Civilization, Vol I, p. 110—112.

2. Annals of the Bhandarkar Research Institute, 1937, Vol. XVIII, Part IV, Arch. Sur. Ind. Ann. Rep. 1928-29, p. 74; Pl XXIII; Bherumall: Mohenjo-daro, p. 91; S. Shastri: Qu. J. Myth. So. 1934, p. 225.

According to Sir John Marshall, the Aryans who entered India came on horseback and that happened near abot 1500 B. C. The horse, which is generally known as Aśva in the Vedas, was a peculiar animal, as it takes its birth from the ocean.[3] Sometimes the Aśva is called a bird.[4] Sometimes it is identified with the sun[5] and in many a Ṛk it is depicted as a creature with horns.[6]

According to the Grammarians the word Aśva has been derived from the root *Aś*, meaning to pervade. Generally speaking, if we take the word Aśva as a natural word, then it will mean : 'One that does not stay for the morrow.' In both the cases, as a pervading animal as well as the animal that does not stay for the morrow, it is clear that the Aśva is no other then the sun. Who pervades the universe by its rays, and who does not stay till the morrow as it sets in the evening ?

Thus we find that the Asva means the solar deity. It is most probable that in the later Vedic period the horse was known by the Āryas. It was brought to India by some Turanian people who were the tamer of the horse. The word Aśva, that primarily stood for the sun was employed figuratively to mean the horse as the horse can cover a long distance easily. Prof Max Müllar says : "The Aryans would have seem to choose this name for themselves as opposed to the nomadic races the Turanians, whose original name Tura implies the swiftness of the horseman."[7] So it may be assumed that the Turaga was

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3. अप्सु योनिर्वा अश्व ।—Tai ; 3.8.43.
4. अश्वरासीद बृदत् वयः ।—V. S. 23.12.54 ; T. S. 78.18. ; M. S. 3.12.92 ; K. A. 4. 7.
5. असो वा आदित्योऽश्वः ।—Tai. 3.8.23:2.
6. हिरण्यशृङ्गोऽयोऽस्यपादाः ।—Rv. 1.162.9.
7. Prof. Max Müllar : Science of Language, Vol. I.

it was the absorbing power of the all-embracing Vedic faith that turned the barbarous deity of the Turanians to the Arya god Indra. All the memory of the Turanian origin of the god remains only in his name 'Turâsâha' which is now only one of the names of the god Indra. The sacrifice that was offered to this god was perhaps the Turâyana Yajna (Kau, 4. 11) mentioned in the *Brâhmanas.*

In the Vedas the word Asva has been used thousand and one times. This word has been used particularly in two suktas of the first Mandala. In these suktas it is evident that the word has been used to mean the sun. Thus in the 162 Sukta we read :

"May Mitra, Varuna, Aryamân, Ayu, Indra, Rivuksha, and Maruta spread light on all sides, so that we may recite the hymns in praise of the prowess of the god Sapti (fire or sun) the Vâji (giver of food) (Rv. 1. 162. 1)." The names used in the Rik are all synonyms for the Sun, who drives away the darkness and brings the day spreading the light on all sides. The word Sapti according to the Vedas means the sun. Sapti means one that possesses seven, that is seven rays. According to the Tantras Sapti means the fire. In the *Upanishads* we find that the fire has been represented with seven tongues or flames. The fire is named. 'Saptârchi', seven flamed or 'Sapta-Jihva' seven tongued. The fire and the sun being the same deity according to the Vedic Aryas, they are conceived to have possessed the same number of rays. The fire was according to Vedic people the earthly representative of the sun. That is why all the oblation that are to be offered to the sun are poured in the fire.

"This Aja (light-pencils or fire) of Pushâ has been brought by the Asva, the giver of food on its fore-front. The Purodâsha (unleavened bread) which is so liked by the Asva is carried to him by the Tvastâ (praying for good food or harvest, Rv. 1. 162. 3)." The word Aja may mean either the dawn or the morning fire. The morning fire that is lit before the Asva or the sun steps in may also be the meaning of the word Aja, as it is the vehicle of fire.

"The three Mânusha (three skies of the morning, mid-

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day and evening) leads the Asva regularly on all sides in every month by the Devayâna, the path of Devas or light The Aja (goat) the first part of the Pushan comes in the arena of Yajna heralding the advent (of the Asva) to the Devas" (Rv. 1. 162. 4). the word Manush that means a man stands here for the sky. In the Vedic and Epic mythology the sky has been depicted as the male principle and the earth the female. The sky was called the Varuna and the earth the Aditi in the Vedas, in the *Purânas* the sky is called Kasyap and the earth Aditi.

"Those who fell the Yupa tree, those who carried it, those who cut out the Chasâla on the top of the Asva-Yupa and those who cook for the Asva, let all their desires be ours" (Rv. 1. 162. 6.)

"The dwelling place of the Asva in the sky, the (swiftly) moving light pencils that emanate from its head, the sufficient food that is put in its mouth (the fire), let all these go to the Devas" (Rv. 1' 162. 8). The fire is the mouth of the sun, hence the offering made to the fire is deemed to be the same as an offering made to the sun. Hence, the food and drink for the Asva, the sun, is offered to its fire mouth.

'The flesh' that is offered to the Asva who pervades the universe, the little flesh (of the sacrificed animals) that still clings, to the Svadhiti in the hands and the nails, may all these go to the Devas and bring them peace" (Rv. 1. 162. 9).

"Whatever faeces of the slaughtered animal remain, whatever smell of the uncooked flesh still lingers, all that should be cleansed. Let the Adhyaryu cook (looking to) the purity for the Yajna" (Rv. 1. 162. 10).

"The juice that comes out of the roasting animals in the fire, let not go into the earth, or to the grass (plants), let it go to the Devas who prayed for richest (Rv. 1. 162. 11).

"Those who have seen the Asva (sun) to be ripened (set), those who asked the Vâji, "give us water," those who begged flesh of the Arvata, let the wish of all be our (Rv. 1. 162. 12).

The word 'Paripakka' means ripened. The sun was conceived as a fruit or a flower of the tree, and like the flower or the fruit that drops when ripe, the sun falls down from the celestial tree in the evening in the ocean.

"The onlooking of the cooking of the flesh (of the slaughtered animals) in the pot, and the observing of the pots with which water is poured, by the Asva who is adored by the cloud-marked, light-pillowed sky and by the sweet words (of the sacrificers), let these go to the Devas (Rv. 1. 162. 13). Here the Asva is the god that is seated on the Yupa from which place he looks over the acts of the sacrificers having as background the sky with clouds and the light pencils of the sun.

"The coming out, the travelling, and the soaring of the Asva in the sky, as well as whatever drinks it drank, whatever food it fed upon, let all these go to the Devas" (Rv. 1. 162. 14).

"Ye fire, the smoke-smelled, do not produce sounds. Let not the light spreading Ukhâ smell the manifested (fire). The Devas receive the Asva who is offered sacrifice' (who is the fulfiller of wishes) who is invoked and who is (standing or sitting) with the face towards (the Devas)" (Rv. 1. 162. 15).

"The clothes that are spread over the seat of the Asva, the gold that is offered to him, the dressings of the head and the feet that are given to him, let all these be for the enjoyment of the Devas (Rv. 1. 162. 16). Here it is indicated that after the ceremony is over, the offerings that are offered were taken away by the presiding priests.

"Ye the maker of *shu* sound, ye that pained the world by thy prowess severe, ye that pains the world by thy feet and sound, to thee I add powers just like the Srus in the Yajna."

"The friend of the Devas, the giver of food, the Asva, has thirty four ribs, which receives rest (when it sits) on the Svadhiti (the Vazra-Yupa). Let thy travelling in the underworld bring you up complete in all thy limbs (Rv. 1. 162. 18).

"One (the sky or kâla) is the dominator of the all-pervading Tvastâ (Asva), the two (the day and night) regulate its space. Loss of limbs or organs you will suffer during thy travel in the lands of the dead in the night; for the completion of those limbs do I offer pindas to the fire (so that you may come full and beautiful in the morning)" (Rv. 1. 162. 19). Here we find that the early conception was that the sun actually dies in the evening and loses its body and limbs. The pindas made of barley with the flesh of the slaughtered animals were offered to the fire so that the solar deity which is the heavenly double of the terrestrial fire, may come out with his limbs perfected.

(The idea probably was that the pindas offered would go to make up the loss of flesh caused by decomposition of the body in the grave).

This conception has been taken up by the Aryas and when a relative is dead, they offer a pinda for each of the ten senses and all other parts of the body. In the beginning it was perhaps the gross body that was meant. The idea of resurrection was current among them. That is they thought that the man after his death would come out in the same name and form as he was in the earth, because they saw that the sun after it underwent the diurnal death came up again in the same name and form. During this stage of the evolution of society the body was not burnt. It was put either in water or in grave, because the sun is seen to enter the water or the womb of the earth when it sets. In the grave they noticed that the human body loses its limbs, so for those limbs, which they thought would be perfected, they offered the pindas to the fire. In like manner, they also offered pindas for the sun, who was thought to be the same as a human being and whose nocturnal representative moon, the dweller of the world of the dead, was seen to undergo degeneration and regeneration. This primitive conception that was centered around the dead gross body has been refined in the later periods and the pindas are now offered for the regeneration of all the finer elements of the ten senses.

"Ye giver of light and heat, thy soul is not going (to die in thy passage to the underworld), the Svadhiti can no longer hold thy body steady. The night that receives thee does not kill thee, Ye Asva, the void that is created by thy passage from the day to-night is filled up by the darkness (Rv. 1. 162. 20).

"Ye do not die by this thy act (of entering the womb of the earth), do not harm the Devas (by prolonging thy absence and consequently prolonging the dreadful night so full of dreadful animals). Come again by the new and beautiful road when you come with thy light (revealing) the earth, ye Vâji, come by the path of the Rashavas (light or adorable) (Rv. 1. 162. 21).

A similar application of the meaning is also observed in the 163 sukta. The present sukta is ended by the prayer to the Vâji for children and food, the Aditi or the mother earth is prayed not to keep the Asva or the sun in the underworld forever, which will mean utter destruction to the Devas in the hands of the nocturnal visitants as well in the grips of famines which will result from the absence of the sun who pours the water (Rv. 1. 162). Next we read in the 163 sukta :

"Ye Asva who came out of the ocean or out of the womb of the Earth uttered the sound. Thou wearest the wings of the Syena and hands of the deer. Ye, the offspring of the earth, art propitiable with hymns" (Rv. 1.-162). Here we find that the Asva or the Arva is born either from beneath the sea or from beneath the earth. So, this Asva cannot be the horse.

"Yama gave this Tritam life force. He was the first resident in the Indra (sky) the Gandharva gave him rays. The Vasus brought him out of the ocean" (Rv. 1. 163 1).

"This Asva is given by the Yama to the Trita Indra, the first Gandharva rests on it. Receiving light from the Sura Asva rests on the Vasus" (Rv. 1. 163. 2). Here the Indra is the sky god, the Asva or the sun appears in the sky on its three places hence the sky or the Indra is called Trita. The Gandharva is the sun that rests on the sky.

"Thou art the Yama, thou art the Aditya, thou art, ye Arva, the Trita, (three formed, with thy form of the morning, noon and the evening) with secret vow, thou art propitiated by the (offering of) Soma juice. You have three ties or halting places in the sky" (Rv. 1. 163. 3).

"It is told that thou hast three halts in the sky, three in the interstitial space and three in the ocean. Ye Arva, this has been told by the Varuna thy only birth place or who is the only one who begets you (Rv. 1. 163. 4).

"Ye Vâji, these are the paths ye tread, ye are the refuge of all people with children, now I have seen thy fingers good, (rays) which conceal (preserve) the water" (Rv. 1. 162. 5). This conception of the reservoir of water in the rays of the sun is also found in the *Upanishads* where it is more elaborately dealt with. Thus it is said in the *Chândogya Upanishad*: "That Aditya is Deva-madhu, the sky is its circular path. The interstitial space is its reservoir for water. Its rays are its children. Its eastern rays are its eastern Madhunâdi etc. Its western rays are western Madhunâdi etc. Its northern rays are its north Madhunâdi etc. Its upper rays are its upper Madhunâdi, their nature is hidden, the flower is Brahman and the Amrita is water" (Ch. U., 3. 1. 1-5). In the above quotations the Madhunâdi means the reservoir for water. Thus we find that all the rays of the sun that covers all the sides are the reservoirs for water. In the *Satapatha Brâhmana* we find: "This three-fold Vazra is visible to the Devas, but they cannot attain it. This fact that it is beyond the reach of the Devas is its first Rupa. The second Vazra-Rupa is Saraswati, the watery. The word Saraswati means 'one full of water.' The third Vazra-Rupa is the fifteen fold light. The Devas enriched by this three-fold Vazra stem the growth of Asuras" (Sat. Br. 3. 8. 2-5).

"We know in our minds thy Atmâ, which soaring like a bird is going down (setting). Ye bird thy head is spreading (light) on all sides over the blissful and comfortable path" (Rv. 1. 163. 6).

"I see thy most exalted form which is moving and which gives water (rain). The men are satisfied by (eating) the plants that thrive by assimilating the water from the sky" (Rv. 1. 163. 7).

"Ye Asva, the Ratha follows thee (the fire is lighted after the sun has arisen), the mortals, the cows, the fortunes of young maids, the Vratases all follow thy advent. Seeking thy friendship the Devas also follow thee, all praise thy prowess (Rv. 1. 163. 8).

"With the horns of gold and feet of copper, it is as swift as the mind, the Indra (sky) legs behind him. The Devas with offerings go near the Asva the first born of all creatures" (Rv. 1. 163. 9).

"The dweller of the ocean, the Asva arrives in the mid-sky and travels very quickly. Him (the Yupas) standing in rows like a flock of swans invoke, who appears to the on-lookers as divine and moving" (Rv. 1. 163. 10).

"Ye Asva, thy body is about to fall (set), thy gait is quick like wind, thy horns (rays of light, light 'pencils) are numerously arranged, thou travelest in the woods giving rise to pleasant colours" (Rv. 1. 163. 11).

"Asva the giver of food proceeds to his end (death or setting) as he was hearing the hymns recited and being worshipped by the Devas. The Aja (goat or fire) that is born of its naval is taken to the house followed by the Kavis reciting hymns" (Rv. 1. 163. 12). Here we find that the fire is born of the naval of the Asva or the sun. It corroborates our theory of the solar nature of the fire, which is the earthly body of the sun. The sun is setting and the Aryas are taking the fire from the sun to the house. It was most probable that the fire was collected from the rays of the sun by means of polished copper mirrors, which can converge and reflect the sun's rays on some combustible matter which is ignited in this way. The spark thus obtained is carried ceremoniously to the house with religious rites and chanting of hymns. It is a known fact that the Incas of Peru were in the habit of securing fire from the sun by means of glass.

"The Arva is going down to attain its ultimate goal, the meeting with his father and mother (the sky and the earth, who are joined in the west). The Devas seeing thy victorious departure pray to thee for food" (Rv. 1. 163. 13.)

Thus from the two suktas we find that the word 'Asva' has been used to mean the sun. These two suktas actually describes the sun's rising and its stay as well as its setting in the language of allegory. It is a known fact that the Devas or the Aryas were fond of speaking in allegory, so, these allegorical description describes only the solar deity and not the horse.

In the Yajurveda we find that the same solar deity has been designated as the Asva. Thus it is said :

'The Asva is a big bird' (V. S. 23. 12. 54). Ye traveller of the sky, ye Asva, I am fixing you upon the Yupa for Prajâpati. This act of ours will bring fortune to the Devas and Prajâpati (sky). Let thy strength be useful to the Devas and Prajâpati' (V. S. 22. 4). 'You have acquired omnipotence from thy mother (the earth) and lordship of the universe from thy father (the sky). Thou art Arvâ, thou art Haya, thou art Asva, thou art Vâji, thou art Nara, thou art Yaju, thou art Sisu, thou art the pathfinder of the Adityas (months), thou art the protector of the cardinal points. Ye Devas, receive the Asva to offer the sacrifice and bathe him. Ye Asva, stay here and be happy, let this place give you peace. Assume thy own form in this sacrifice." (V. S. 22. 19).

"The scarlet coloured Bradhna is joined (to the Yupa by the priests,) who is travelling on all sides. His rays have revealed the Heavens. (V. S. 23. 13).

"The Ratha is made beautiful by the rays, the Haya is made beautiful by the rays. The Bradhna that came out of the water again entered it after receiving the Soma oblation" (V. S. 23. 14).

There are some stray Riks which also indicate that the Asva is none but the sun.

"By the golden hands of the Asva," (Rv. 8. 7. 27). "We are joining (to the Yupa) the giver of food Asva, who is the first Aruna of Usha". "The golden handed Savita" (Rv. 1. 92. 15; S. V. 2. 101. 33). The beautiful tongued and golden handed Savita" (Rv. 1. 38. 9; 3. 54. 11). "The Asvas are the charioteers of the Fire's Chariot" (Rv. 8. 75).

In the *Brâhmanas* we find that the word Asva has been used to mean the sun. The Prajâpati has made the Asva from the Eye. (Sat. 1. 5. 2. 6). The Asva is born of the water (Tai. 3. 8. 4. 3; Sat. 7. 5. 2. 18). Indra is Asva (Kau., 15. 4). Aditya is Asva (Tai. 3. 8. 23. 2). The fire is the Asva

(Tai 1. 6. 3. 4). The Asva is born of the Varuna the ocean (Sat. 7. 5. 18). In the above quotations it is evident that the Asva is not the horse but the sun. The *Satapatha Brâhmana* again says that the Asva is three footed (Sat. Br., 13. 2. 7. 6). This three footed Asva is not the horse. It is the sun with his three feet in the Heavens.

In the *Brihadâranyaka Upanishad* we find: "The day is the foregoing glory of the Asva which is born of the eastern ocean. The night is the following glory of the Asva which is born in the western ocean" (Bri. A. 1. 1. 2). Here it is clear that the Asva is the sun who arises from the eastern ocean and sets in the western ocean. 'The Samudra is its friend, Samudra is its birthplace" (Br. A., 1. 1. 2). Being thus let loose he thought within himself. After a year it regained its self" (Br. A., 1. 2. 7). The sun being let loose from the dungeon of the underworld thought about its previous state of bondage. From this bondage he was made free after a year (a day) one year is its life.

Thus we have seen the use of the word Asva in the Rig Veda, Yajurveda, Brahmanas and Upanishads and everywhere we have found that the word Asva has been used as the name of the sun. Now we shall see the Asvamedha. In the Rigveda the name Asvamedha occurred thrice in one rik which stands for the name of a king. (Rv. 5. 27. 4-5). In the Sukla Yajurveda we find: "Ye Amba, Ye Ambikey, Ye Ambalikey, none of you are taking me to the Asvaka, the Subhadrikâ of the Kâmpilyâ city is sleeping near the Asvaka, (V.. S. 23. 18). The wife of Yajmâna says in this way. She wants to go near the Asvaka to stay for the whole night but no one is taking her there. We know that the Asvaka is the dimi nutive of the word 'Asva' the fire will be the Asvaka. The fire is the representative of the sun in the night. We have seen beore that the fire was received from the sun and it was taken in the house. The Yajmân passes the night with his wife in vigil lest the fire is extinguished. In modern times we find in the Durgotsava and other ceremonies that the light is kept throughout the whole night. It is called the *Jyot-Pradeep*. The going out of which is looked upon as a bad omen for the Yajmân. Similarly in the ancient time it was the custom to pass the night in vigil for preserving the fire. The obscene meaning brought out of this and other stanzas by the commentators of the Yajurveda bespeaks their ignorance of the actual rites which fell to disuse thousands of years before these commentators were born.

"Ye the Lord of men, Ye the most beloved, ye the lord of riches, do I invoke thee my saviour. Ah the concealer of the sun in her womb is born, ye night you are surely born" (V. S., 23. 19).

"Both Dyâvâ-Prithivi extended their four feet in the Heavens in the day-break. Let the powerful Vâji (sun) envelop the earth and begin to pour water (V. S., 23. 20).

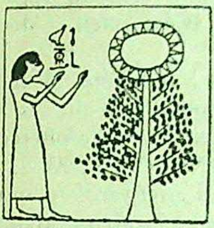
"Ye earth, hold the lower Prâna (fire or the setting sun) stretching thy lap, who is travelling like a fire radiating its powerful signs (fire or rays). He enjoys the lives of wives (solar years or days) (V. S., 23. 21). The sun enjoys a day at a time, the days are called the solar years. This solar day is called the wife of the sun in the *Satapatha Brâhmana*.

"The envious sakuntika (fire) awaits the coming back (of the sun). The destroyer of darkness the sun creeps out evading its retainer" (V. S. 23. 22). The Sakuntika, the young bird is the fire the representative of the Sakunta Syena, the sun.

Thy father and mother (Dyâvâ-Prithivi) have put you on the tree. As a gift thy father adorned (thee as the) master of light by making you the sovereign (of the universe)" (V. S., 23. 24). The father and the mother of the Asva, the sun, are the earth and the sky from whose confluence in the east the sun comes out in the morning. It is conceived that the sun like a fruit or a flower should need a stem to rest upon. This stem and the tree are invisible. So, here it is told that the father and the mother or the sky and the earth jointly have put the solar deity over the tree.

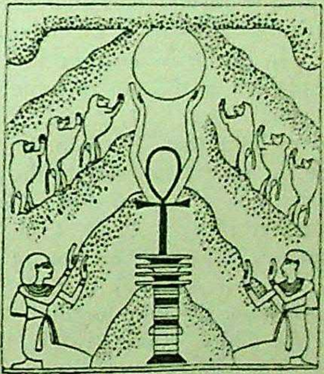
This conception of the solar deity's ascent on the tree has been well illustrated in a picture (fig. 1) from the papyrus of Nebseni (Brit. Mus., No. 9900, sheets 23 and 24).

In this picture the solar disc is seen on the tree and a devotee invoking him.



"Ye sky and the earth put him upon the peak of the mountain and thus relieve your burden. Like the leaves of the trees in the winter (the darkness falls off from the face of the earth) when he (the sun) goes up the midsky" (V. S., 23. 20). Here we find another conception. In this conception the sun rises on the peak of a mountain instead of on a tree. This mountain is called the *Udayáchala* the mountain of rising. There are two other mountains, the Meru and the mountain of setting or *Astâchala.*

In Egypt too this conception of the sunrise on the mountain was prevalent. In one of the figures (figure 2) from the papyrus of Quena plate 1. we find that the two hands are putting the sun on the peak of the mountain. The two hands are of the earth, the mother of the sun.



"That which came out by piercing her side as a small one has become big. The destroyer (of the darkness, the sun) is moving and treading around in the ocean of the sky like the fish. The fish represent the solar deity (V. S., 23. 28).

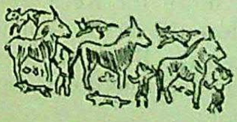
"When the beautiful god who is full of water was entering the egg (the womb of the mother earth), she (the mother earth) was seen as if receiving him on her thigh (lap)" (V. S., 2 . 29).

Dadhikrâvâ (one that has arisen from the dead) the victorious Asva has been thus propitiated by the sacrificer, saying this the sacrificer brings out his wife from the Jâgamandapa and says 'Let our mouth emit sweet smell. May we live long' (V. S., 23. 32).

Thus we have followed in detail the functions of the Asvamedha that covered three days and found that the Asva was not sacrificed, on the contrary the sacrifices were offered to the Asva. There are some double hymns (V. S., 23. 23; 25; 27; 29; 31) which were perhaps added afterwards to suit the later explanation. It is evident that Uvart or Mahidhara did not know what the Asvamedha actually was nor had Yâska the chance to know it because a very considerable time elapsed between the abandonment of the sacrifice and the birth of Yâska, Uvat or Mahidhara. By that time the early Vedic conceptions had undergone much change and all the links had been lost. In their zeal to bring out a consistent meaning, the commentators took recourse to such explanation which was current in their days

In the *Brâhmanas* we find that the Asvamedha has been explained as the sun in some cases. "That Aditya is Asvamedha" (Sat. 9. 4. 2. 18). That is the Asvamedha which gives light (Sat. 10. 6. 5. 8). In the *Aitareya Brâhmana* on the otherhand we find the name *Asvamedha* as a generic term for a special type of sacrifice. They are twelve in number (Tai., 3. 9. 19. 1; 3. 9. 19. 2. 3). The Asvamedha again falls in another type of sacrifice which is performable in three days (T. B. 3. 8. 1). According to the *Taittiriya Brâhmana* the time for the taking of the vow of Asvamedha is the Chitra Nakshatra (T. B., 3. 8. 1).

The Chitrâ Nakshatra indicates the month of Chaitra. Here we find a new variety of Asvamedha which unlike the Asvamedha sacrifice mentioned in the Yajurveda that falls in the month of Falguna falls on the month of Chaitra. The twelve varieties of the Asvamedha were perhaps one for each months of the year. In this sacrifice the Asvamedha-eve was observed by vigil throughout the night by both the Yajmâna and Purohita both of whom keep up the night. (Tai. B., 3. 8. 2) Here we find that the explanation we have offered for the sloka of the Yajurveda in which the wife of the Yajmâna calling for a companion to accompany her to the Jâgmandapa to be near the Asvaka, is quite correct. The ceremony was the vigil on the Asvaka or the small Asva, the fire. It may be well assumed that in the time of the Yajurveda the custom was changed and in the place of the Yajmâna and the Purohita the wife of the Yajmâna was selected as the representative of them to tend the fire. On the dawn of the first day a dog would be killed by the son of a (*Dasi*) maid servant (T. B., 3. 8. 4). The caracass of the dog would be thrown beneath the Asva (T. B., 3. 8. 4). The dog mentioned here represents the dawn. In the Rigveda the dawn has been symbolised as a bitch, the Saramâ. The crude conception of slaughtering a dog arose out of the early Vedic conception that the dawn is killed by the sun or that the down flies away as the sun appears. This death of the dawn was symbolised in the killing of a dog in later period when the early Vedic conception was lost sight of. In a representation on the Grundestropp bowl there is seen three unicorns surmounted by three dogs who are flying in the opposite direction. Here the Unicorn represents the solar deity in the three days of performance of the Asvamedha sacrifice. It is most probable that the Asva of the Veda and the unicorn of Mohenjo-daro were identical.



Moreover according to Amarsingha the compiler of the *Amarakosha* the word *Dasi* is a synonym for a flower-plant called Blue Jintee. It has two other synonyms also in Bâna and Artagal. The *Dasiputra* therefore will mean the son of the Jhintee plant that is the *Jinthee* flower. We have observed before that the sun was compared to a flower, here it is clear that the sun or the Asva has been compared to the flower of the Jinthee tree the *Dasi*. Thus the *Dasiputra* or the sun is the killer of the bitch or the dawn. This allegory was practised as a realistic phenomenon and in the later ages the custom of killing of a dog by the son of the maid servant came into vogue simply due to the ignorance of the later performers of the Vedic rites.

The place for the performance of the sacrifice has been mentioned as the city of Punya (T. B., 3. 8. 1). We have already discussed in a foregone chapter that Punya may be identified with the centre of the Indus civilization. It is interesting to note that the *Taittiriya Aranyaka* explains the cause of the twenty one number of the group of Yupa as; "Twelve months, Five Seasons, and three Lokas (the three places of the sun's halt in the sky) and the sun which is called Twenty-first" (T. B. :3. 8. 4).

In the *Purânas* too we meet the same conception about the Asva. The origin of the Asva according to the *Pourânic* anecdotes was from the ocean. From the *Brâhmanas* and other literatures also we have found that the Asva originated from the ocean. In the *Purânas* it is the churning of the Kshiroda Sâgar that gave birth to the Asva. In the Sagara's Asvamedha we find that the Asva was stolen by Indra and concealed in the under-world. The Indra is the sky-god. Here the setting of the sun has been told in allegory. In the evening the sun is as if concealed by the sky in the under-world. It is told in *Rámâyana* that Kausalyâ kept vigil on an Asva that was a bird (*Patatri*) (*Ramayan*, Vol. 14. 34). The bird Asva was surely not the horse. In the *Padma-purâna* we find the mention of the Ramchandra's Asvamedha sacrifice. Here the Asva went down the Revâ lake at his own accord. It also vanished before the sacrifice could be completed. The Asva that went into the Revâ lake was not a horse. Thus we find that the *Pourânic* anecdotes also point to the solar nature of the Asva.

In the old testament we again meet this Asva who is not a horse. Here among the many names of the horses, the name '*Sus*' has been used enigmatically in some places. This word according to James Hastings, was the corrupt form of the Assyrian word '*Sisu*.' Assyrians again borrowed the same word from the Vedic people who applied the name Sisu to the Asva with many other appellations.

The Old Testament says: Hast thou given the Sus strength? Hast thou clothed his neck with thunder?" (Old T. Job. 39. 19). These querries were asked by the god to Job as a rebuke perhaps for his abandoning the national religions and taking to the religions of alien people. Or it may be that, Job remained orthodox and attached to his paternal belief, but there were others who were deserting the national faith and were accepting the Pagan religions. In this case the god is speaking to job on behalf of the whole people. The following discourse will clear up the point. Here *Sus* has been depicted as one with thunder in its neck. The horse is never with a thunder. This Sus therefore cannot be a horse. The thunder-necked animal is no other than the solar deity who is the holder of the thunder. He is Indra of the Hindu Pantheon.

Again we find: "Canst thou make him afraid as a grashopper? The glory of his nostril is terrible." "He paweth in the valley and rejoiceth in his strength: He goeth on to meet the armed men." "He mocketh at fear and is not affrighted; Neither turneth he back from sword" (Old T., Job: 39. 20-22). In these verses we find an animal who is master of itself and who does not care any danger. The sword and arms seem to be playing articles to him. This animal who is master of himself cannot be a horse. It is the Asva of the Vedas, the solar deity, the ever independent and the master.

From the above discussion it is evident that there are many portions of the old as well as the New Testament which were ill-understood by the European scholars. This difficulty in understanding the Bibles was due to the exclusion of Indian literatures in the time of the rendering of the books. It is not unknown that the Semitic people especially the Jews received all their refinements and culture from outside. In the culture of this people, Assyria, Egypt, Babylonia, Persia and India have exerted their influences. In the religious life India exerted the greatest influence over the Israils. The Indian thought travelled in two routes one by the land route through Persia and another by the marine route by the Red sea. From the above instance it is evident that the Biblical passages can be well explained with the help of the Indian mythology and religious texts. So, the Indian literatures as a factor to explain the Biblical passages is imparetive and the translators of the Holy Bible would have taken help of the Indian literature with profit.

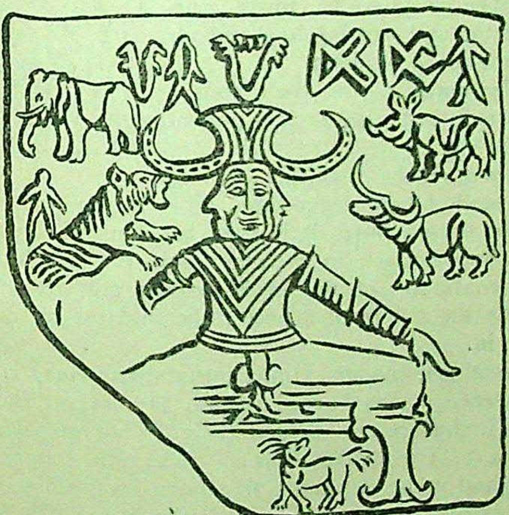
Thus from our discussions we find (1) The word Asva means one that pervades the universe (1b) one that does not stay for the morrow. (2) The Asva comes out of the water. (3) The Asva has horns. (4) The Asva is three footed (5) The Asva is a big bird. (6) The life of the Asva is one year. (7) It dies and comes out again. (8) Asva is born during the churning of the Kshirode Ságar. (9) The Asva was concealed in the underworld as well as beneath the sea. (10) The Asva of the Dasaratha's Asvamedha was a bird. (11) In the Bible the *Sus* a corrupt form of the Assyrian word Sisu, which again means an Asva in the Vedic literature, has been depicted as an animal with the thunder on its neck.

Thus we find that the word Asva and its various synonyms so profusely used in the Vedic literatures do not mean the horse. Therefore like the people of the Indus Valley the Vedic people too were without horse. In this respect the Vedic and the Indus people may be one and the same.

CHAPTER IV

THE HORNED DEITIES

A peculiar trait of the majority of the deities of Mohenjodaro is the presence of horns on their heads. The Siva Pashupati as well as a host of other deities are with horns, many of the worshippers also have horned head-dress. Over and above the Siva-Pashupati we find horned deities in; fig 235, pl. LXXXVIII, here the deity is seen with three horns and a matted lock of hair which again resembles a branch of a tree. Fig. 347, pl LXXXIX, the representation is of a mixed animal with the horned human head and animal trunk. Figs. 13, 14, 19, pl. XI, a standing human horned deity within the boughs. Fig. 178, pl. XIII, a horned deity upon the branch of a tree with a horned tiger underneath. Fig. 356, pl. CXI, a horned man with a upraised hand. Fig.



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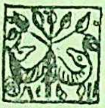
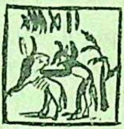
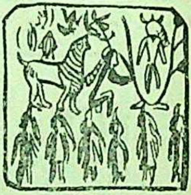
357, plate CXI, a horned man stoops upon the hinder part of a horned tiger. Figs. 2, 11 plates LXXII, a horned deity within the branches of a tree. Figs. 30, plate LXXII and fig. A pl. XCIX, a horned goddess is seen in the midst of a tree, before which a horned man is kneeling in the posture of adoration. Both the goddess and the worshipper wear long plait of hair. Behind the worshipper is a goat with a human face. A row of human figures seven in number occupies the lower portion of the seal wearing long pigtails and horn-like head-dress.







Why horns? In the modern times we do not find such a phenomenon.

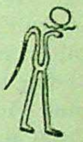
Nowhere on the earth there is horn on the head of gods or goddesses. Of course, minor gods like Bhringee possess horn, it is true, but the main gods are now without horns. So, we may think that here is a break in the continuity of the Mohenjo-daro culture, and consequently the theory of a post-Mohenjo-daro Aryan people may fit in.

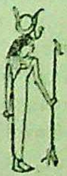
Though the modern Hindu inconography may not show the presence of the horned deities, the ancient literatures of the Hindus are not without them. Thus we find in the Rig-veda. "The golden horned Asva with copper feet." "Thou hast come ye Arvak like horn in the first part of Ushâ." "Like the horned animals the Svarus (Yupa) with Chasâla have come." "In the Atharva Veda we find: "Ye the celestial tree, the Rákshas sit on thy two horns and Yâtudhâna on thy root, in the middle sits the Yaksha." "This mani is the hundred rooted golden horned Rishava."

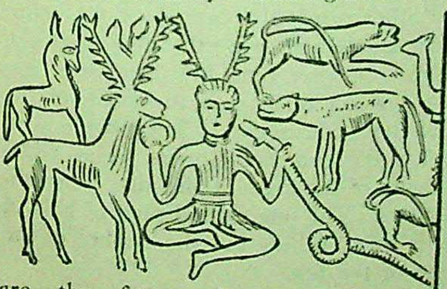
In the *Taittiriya Aranyaka* we find: "I take refuge to golden horned Varuna." In the *Brihaddâranyaka Upanishad* we find Ten branches in each horns. In the *Mahanârayana* Upanishad we find: "Four are its horns and three feet."

In the *Padmapurâna* we find that Ramachandra wore a horned head-dress. Though we do not find horns on the heads of the gods of modern times still we find a hornlike shape of the matted locks of hair of the Siva and goddess Ekajatá. On the heads of the three upper Varnas there is a plait of hair called Sikhâ. In the time of wedding a sort of conical head-dress is worn by the bride and the bride-groom. In the Buddhist regime though the horn was not seen on the heads of the gods yet its presence is marked in the Nandipada, the horn on a circle or Dharmachakra.

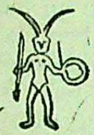
Outside India we find horns on the deities of the Egypt. Female deities as well as snakes are with horns. Between their horns is placed a circle. In Greece God Pan was with horns. In Crete and Malta horn-deities also were unearthed. Horned gods have been found in Jetland. Here the main horned deity is exactly the double of the Siva-Pasupati of Mohenjo-daro. The god is surrounded with animals. On his right side a deer and a horse on his left side a tiger a she-deer, an elephant only the tip of whose trunk is seen and a lion who exhibits only his hind part. The god holds in his left hand a snake and a circle in his right hand and is adorned with horns similar to the horns of the deer near by. This figure is founder graved on the silver bowl discovered in Gundestropp, Jetland, in the region of Cimbri. The bowl was used in sacred rites. On the outside of the bowl are the heads of the deities, inside are the figures human and animal and scene of the cult. The subject is drawn partly from classical art, partly from Celtic sources. The horned God is copied







from representation of the Celtic Cornunos. Strabo records that the Cimbri sent their holiest bowl to Augustus.



In the Bible also we meet with the horns of the deities. The horn was called Keran, and the Greeks called it Keras. The horns are mentioned to be related with the mercy seat of Yaveh.

The four conical projections on the four corners of the seat are like horns.

From the above discussion a wide distribution of horned deities is observed. What is the horn? What is its meaning? In the Sanskrit Lexicon the word *Sringa* that stands for the English word horn 'means, peak of a mountain, lordship, sign, horn, great, coin, shape, lotus, kurcha-tree etc. According to *Amarakosha* Sringa means the peak of the mountain. According to Säyana the word has been used in the Vedas to mean hair, beautiful headdress, flower, effulgent and high places.

In the Vedas the word actually used to mean luster or rays of the sun. Here Asva the solar deity is depicted as an animal with golden horns. The snake is also with horns which represents the solar deity. As a head-dress the crown like a horn was also worn by the Vedic people, otherwise the Vedic word *Sringa* would not have meant 'head-dress.' This horn-like conical head-dress, therefore, symbolises the solar rays, in other words this head-dress was worn by the people as a solar emblem showing that they were the worshippers of the sun. In later time this head-dress has been transformed into the tuft of hair on the heads of the three upper Varnas of the Vedic society. The people with the Sikhâ therefore are the sun worshippers. The Sikhâ originally means the flame of the fire. It also may be symbol of the fire worshippers. The one matted plait of hair of Ekajatâ and the Siva is thus nothing but the symbol of the solar rays or the flame of the fire.

The horns on the heads of the Indus deities therefore are either the solar or the fire symbols and the deities are related any how to the sun or the fire. The worshippers with the horned head-dress also are the Vedic Aryas who wore horn-like head-dress. It is a very curious phenomenon of the worshippers with the horned head-dress of the Indus valley, that they possess a plait of hair just like the Sikhâ, though longer. Here we mark the transition from the Vedic period. There was no Sikhâ on the head of the Aryas. They used the conical head-dress instead. The joint use of the both indicates that the early practices are giving place to new ones. The people are not habituated to the new method and are reluctantly giving up the older practice. Thus we find a combination of the earlier horned head-dress and the later Sikhâ. The Hindus are a very conservative nation and we still have retained the earlier Vedic practice of wearing the conical head-dress in time of marriage, though we are retaining the Sikhâ for nearly eight or nine thousand years.

In the case of the Vedic and Mohenjo-daro gods, the horns which represented the sun rays have been altogether given np and the entire solar disc is used instead. Thus in the modern and post-Buddhist iconography we find that the solar deities are surrounded by halos in some cases the flame or the rays are still marked as in the cases of the South Indian Natarâja and many other Buddhist and Hindu gods.

Thus we mark a continuity of culture from the Vedic age through the Mohenjo-daro age to the modern times. There is no break. Therefore, it is right to assume that the culture of the Indus valley people was Vedic in origin.

CHAPTER V

UNICORN

The one-horn animal so profusely represented in the Indus seals has been named 'Unicorn' by late

Rakhaldas Banerjee. Since then this animal is known to the archaeologists by this name. Of all the excavators Mr. E. Mackay differed and wishing to change the nomenclature labelled the animal as 'Urus bull.' But it is strange that the Urus bull and the unicorn is the same animal. These two names are the synonyms of the mythical animal Rheim of the Bible and the Rimu of the Assyrians. James Hastings searching for this mythical Biblical animal in the animal kingdom tried to identify it with the wild bulls called Urus bull of the forests of Lithuania. But this wild ox is with two horns, so this wild ox or the urus bull cannot be the unicorn or the Rheim of the Bible.

Biblical reference to the animal is enigmatic. Here the unicorn appears as an animal of immense strength. In Job we read. "Will the Reim be willing to serve thee or abide by thy Crib? Canst thou bind the Reim with his band in the furrow? Or will he harrow the valley after thee? Wilt thou trust him because his strength is great? or wilt thou leave thy labour to him? Wilt thou believe him that he will bring home thy seed and gather it into thy barn?" These, as it seems are the angry query of the god of Israil to Job, who was perhaps about to forsake his national religion and god and was about to owe allegiance to the pagan gods that were worshipped among the surrounding nations. Jacob has already begun to worship conical stones—the worship of which he learnt from the Phoenicians, by pouring olive oil over it. Similarly the worship of unicorn also was prevalent among the Phoenicians, who have brought that cult from the Indus valley. The inroad of the Oriental cult in the Jewish society has upset the god of Israil and he is remonstrating with Job about the advisability of the taking to the new cult by the Jews.

In the Gundestropp bowl, there is the representation of Unicorns with dogs over their heads as well as beneath their feet. The dog, according to the Vedic mythology, represents the dawn. The dawn flies away as the sun steps in. So this phenomena of the fleeing of the dog on opposite direction as the unicorn is taking to, well establish the fact that the unicorn is the solar deity.

Sir John Marshall also tells us that the word Ekasringee or one-horned means the lord Vishnu. Lord Vishnu is none but the midday sun. In this case too the unicorn may be recognised as the sun. This unicorn may be identified with the Vedic Asva. This Asva sometimes possess one horn and sometimes many. Moveover, in the ceremony of the Asvamedha it was customary to kill a dog. The dog we have seen is the dawn. To fecilitate the coming in of the Asva or the sun the symbolic figure of the dawn the dog was sacrificed. So, there might have been some resemblance between the Asva and the unicorn. In other words, we wish to rename the animal as Asva instead of unicorn.

The conception of this one-horned animal may also have arisen out of the Rhinoceros with one horn on its snout. The Rhinoceros is an animal of marshy forests, the sun or the unicorn also plays in the heavenly ocean or the Kshirode Sâgar.

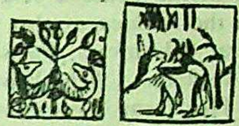
In the Tantras the one-horned animal stands both for the earth and the sun. The solar code Reim which is a code for the Siva with one plait of hair as well as Goddess Ekajatâ was perhaps adopted by the hebrews for the name of this one-horned animal Reim. The conception of the solar nature of the Reim or unicorn may also be traced into the modern English. Here the words Rim and ring are associated with the round objects similar to the solar circle.

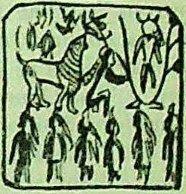
The sun in the Vedas is called golden horned, so this horned deity of the Indus people may be easily identified with the horned sun of the Vedas and it is patent that the civilisation in which the worship of unicorn occupied such a prominent place was not different from the Vedic culture of sun-worship. In other words, the worship of unicorn indicates the presence of the Vedic people in the arena of the Indus culture. In the chapter of the horned deities we have seen that the horn has been changed in later period into the halo. Again in some cases the horn-shaped head-dress is still worn during specials ceremonies. Tuft of hair on the head of the Hindus represents this horn of the unicorn. From all these we find that the continuity of the culture from the Vedic through the Indus to the modern Hinduism is an unbroken current. The modern Hindus are the cultural descendants of the ancient civilized Indus people. This finding cuts to the root of the Aryan immigration. Had the Aryans came after the Indus civilization was destroyed there would have been a break in the continuity of the culture. As there is no break it is not unreasonable to assume that the so-called Aryans are a hypothetical people. And if there be an actual Aryan immigration by the later half of the second millenium B. C., the people who came to India being unable to create any impression in the society has been merged in the great Hindu fold. So, the immigration of such a people is immaterial as they have passed into oblivion like hosts of others who came later.

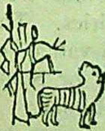
CHAPTER VI

SYLVAN DEITIES

In Mohenjo-daro a profuse number of seals have been discovered with the representations of trees and deities on trees. The representations are found out of many seals in; (1) Plate XXXII figs i and 2(c) A horned deity is seen within the two branches of the tree in front of the deity is a bull. Behind the bull is a seating human figure with horns on the head and the hands outstretched. (2) Plate XC figs. 23(a) and 24. The tree in the corner resembles the tree in the Sumerian seal with two sitting figures on the either sides and with the similar seal from Mexico. (3) Plate XC 23(b). This seal represent tree with a deity on it. Beneath the tree and looking from behind is a tiger. On the right-hand side is a man with a club in hand with a man on his right whose hands are upstretched. Still to the right is another man holding a branch of the tree. On the obverse side of the seal is a domestic scene underneath the tree. Here under the tree women are seen husking and doing other domestic works. (4) Plate XCIII fig 12, a and b. Here is the scene of forest life a buffelo is under the tree and a man is on the left side. (5) Plate XCIV fig 30. A horned deity is seen between two boughs with a horned adoring person. Behind the person is a tiger. Beneath is a line of seven human figures with conical head-dress. (6) Plate XCIX, A. As the plate XCIV fig. 30. (7) Plate LVVVVV figs. 4, 7 representations of trees. (8) Plate XCII figs. 3, 4, 6, 27, 9 are representations of trees. (9) Plate CXL fig. 356 a horned fig. stooping over a horned tiger from behind and touching the tiger's back. The tiger is looking to its back. The whole scene is under a tree. (10) Plate CXL fig. 353 a deity is seen sitting on the bough of a tree with one hand free and another holding one of the upper branches. A beast is beneath the tree (11) Ibid fig. 355. The same illustration as the former with only a slight difference in the details. (12) Plate CXL fig. 387. It is the representation of a branch of a tree with three heads of the unicorn entangled on it. The leaves are very marked and pointed. (13) Plate XII (vol. I) figs. 13, 14, 18, 19, 22 are the representations of trees and (14) the figure 16 represents a female deity with a tree coming out of her genitalia.







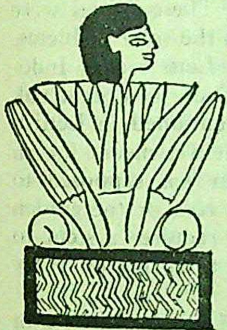
In the Vedas we find traces of tree-worship. The tree is called Vanaspati or the Master of forests. But in fact the word means the master of light. Vana here means light according to *Nighantu.* We find in the Rigveda: "The Vanaspati is soaring (in the sky)." "Vanaspati is created above." "The Vanaspati is the genial Agni." "The Vanaspati is in the sky." Besides Vanaspati the word *Vriksha* for the tree also has been used in the Vedas. Thus we find: "The branch of the tree of Aruna is inhabited by the Vrishavas." In all these references we find that the tree mentioned in the Vedas is related to light or the sun.

In the *Bráhmanas* also we find the names of the Vilva, Khadira, Udurmvara, Palasha, Vanaspati etc., for the tree. Here we find: "The Vilva is light." "Thus is born the Vilva Tree from it came out the first fruit, hence it looks lustrous." "The Soma is obtained by Khadira, because it is thus obtained or eaten it received the name Khadira." "Khadira is born of the bones of Prajâpati" hence it is so hard." "The Udumvara is born of the Prajâpati." "Palásha is born of the flesh of Prajâpati hence it is full of juice which is red." "Palásha is the Brahmavarachasa light of the Vanaspati." "Brahma is the Palâsha." "Brahma is the leaves of Palâsha." "Agni is Vanaspati." "Prâna is Vanaspati." Here we find that the above named trees are actually related to light and the sun.

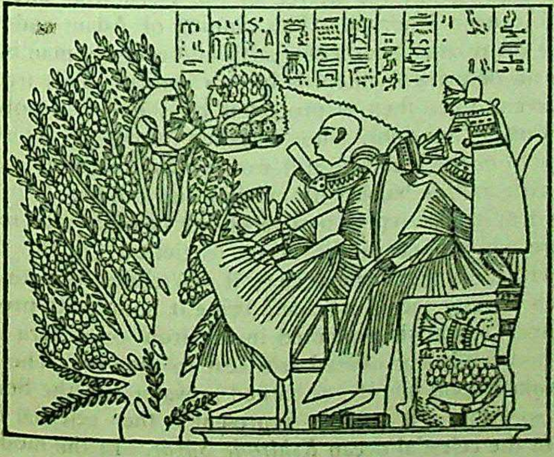
In the modern Hindu society we find various trees are worshipped as the residence of different deities. The Vilva is thought to be the habitat of Siva, Asvatha of Vishnu, Tulsi of the female principle of the god or Soma and different trees of Shasthi, Kadamba of Srikrishna.

There are Sylvan deities that are worshipped both by the Hindus and Mohammedans in different names. Thus we find that Hindus worship Vanadurgâ. The Mohammedans who dwell in the deep forest of Sundarbans worship *Banbibi.* The Goddess Durgâ also resides in the Vilva-tree from which place she is taken to the chapel to be worshipped. Her favourite trees or plants are nine (*Nava-Patrikâ*).

In the folklore and philosophy the world has been compared with a gigantic tree, on the branches of which all the universe rests. It was the belief of the mass people that the magician can go at any place riding a tree with the help of his magic. This tree is called Kalpa-Vriksha, Kalpa-Latikâ and Surataru in the Tantras. The Lords Brahmâ, Vishnu and Siva inhabit the tree. In the root sits Brahmâ, on the middle Vishnu and at the top Rudra.



The origin of the worship of the tree may be traced to the Vedas. It arose out of the conception of a tree-vehicle or tree-residence of the solar deity. Thus we find in the Yayurveda: "Your father and mother is putting you on the top of the tree." Here, the sky and the earth the parents of the sun are putting him upon the tree. The early people thought every phenomenon of the nature living. They thought that the sun is born in the morning. It looked like a flower. As the flower requires a stem to rest on, this solar flower also needs a stem to support it. But no such stem is visible. So they thought that the tree is invisible one. The god Brahmâ of the Hindu mythology who is born from the lotus flower is the morning



sun. In Indian arts and architecture, in poetry and epics this lotus holds a supreme position.

Outside India this Sylvan cult also made a headway. In Assyrian painting the sun is seen as a winged disc hovering over the sacred tree while on the either sides are two half-human half-beast deities. Here the central disc is the midday sun and the figures on the either sides are the morning and the evening solar deities. These deities were worshipped in Assyria and the vicinity as the solar emblems.

The Letts have such a divine tree. Letts are an Indo-European race. It is narrated thus: "There is a great oak tree or apple tree or rose tree often mentioned in Lettish songs and there seems little doubt that it was meant for an imagery troe on which everyday the sun was supposed to grow up in the east. The sun is called rose or the golden apple and as a rose or an apple always requires a stem to grow on, an invisible tree was supposed to spring up every morning."

The Hebrews had the conception of a celestial tree in their heavens that bears the fruit of wisdom. Eating of which made Eve and Adam an outcast from the heavens. They sinned against the decree of the Lord who intended them to remain ignorant. This sinning of Adam and Eve brought the original sin on the earth and every human being who is an offspring of them is born a sinner. This tree in the heavens since then is protected by the ever revolving cherubeam. Christians, who inherited nearly all of their cultures from the Hebrews still worship the celestial tree in the Christmas tree laden with candles and candies.

As a mundane representative of the celestial tree many trees are worshipped in the Hindu societies. In the time of a sacrifice in the Vedic society it was the custom to cut a branch of these sacred trees and bring it home with proper ceremony. It was then planted in the front or eastern side of the house. It was offered as a seat to the sun. The sun was invoked upon it. It was bathed in water and the Soma-juice so that it may represent the celestial tree that is in the celestial ocean *Kshirode Sâgar*. In the modern

Hindu ritual we worship the god on a branch of the tree put over a jar. Here the jar with water represents the celestial ocean.

This tree-cult gave rise to a class of temple the residence of the god. In early stages a tree is excavated and in that excavated hollow is put the effigy of the solar deity to rest. In course of time this resting hollow of the solar deity was turned to a type of temples with round dome resembling rounded shape of the branches of the tree.

Thus according to G. T. Bettany the author of the *World's Religious Rites*: "In early times the Greek had open air Altars. These Altars were situated on hills and sacred enclosures. The images of gods were placed in hollow of trees as habitat. In the later times when temples were built for the gods, the Altar for animal sacrifice was only outside the temple and the Altar for incense and food-offering was in the temple. The inside Altars have horns on its four corners like the Altar of the Hebrews."

From the conception of the tree-worship current among various nations it is evident that the cult of the tree was not a savage or barbarous cult. It arose in societies with a given amount of refinement and culture. It was as if the product of the first dawn of intelligence. The men were able to ask the why of the universe. In their those primitive querry they have received their suitable answer fitting to the nature of the society. It is a revelation that even in our boasted modern social and philosophical evolution we could not outdo those ancient and crude ideas about *here and the hereafter*. We have given only new names and forms and clothed in new clothes those ancient and simple conceptions. So, the presence of the tree cult in Mohenjo-daro does not prove the peoples' aboriginal nature.

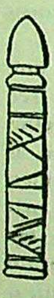
Thus we have seen that the tree-worship was based on (1) The conception of a tree, a seat of the solar deity and in the Vedic and Bráhminic vocabulary the word for this tree meant the light. (2) That it is no barbarous cult as it originated from the Vedas.

The tree-cult of Mohenjio-daro therefore needs no further recommendation to be included into the Vedic tree-cult. The tree-cult of the Indus cities in other words is Vedic in origin. The presence of the Vedic cult of the tree presupposes the presence of the Vedic people also in the locality.

CHAPTER VII

THE PILLER AND BIRD-PILLER CULT

There is indication of the presence of a piller as well as a Bird-piller cult in Mohenjo-daro. In Mohenjo-daro the representation of these poles are found in plate C 1, 2 and 3 figures. Plate CIV 11 Further Excavation, E. Mackay, Vol. II Plate CXIV 529, 530 and 531 figs. (M. I. C. Sir J. Marshall, Vol. III). The accompanying representation representing the pole is a very nice replica of the modern Yupa used in the time of the Vrishotsarga. So we may recognise this pole as the Vedic Yupa. The natural conclusion that may be arrived at from this find is that in the Indus valley civilization the Vedic people were present.



The Yupa was conceived as the seat of the sun. It really symbolises the celestial hill over which the sun daily rises. In the chapter on Asva we have seen that the conception of the sun's daily coming up over a tree and over the peak of a hill was current in the Vedic society. In the foregoing chapter we have dealt with the Tree-vehicle of the sun. Here in this chapter we shall discuss about the mountain-peak-vehicle. This mountain-peak is represented in the Vedic Yupas with pointed ends. This Yupa is generally made octagonal to represent the eight cardinal points over which the sun's rays traverse the earth. Of course there are some Yupa with rounded shape symbolising the spherical heavens.

This octagonal Yupa is planted in the front of the house. With due ceremony a tree is cut down for the Yupa. It is stripped of its branches and carried to the place of sacrifice. Its lower extremity that remains under the earth is square. Above this is the octagonal portion surmounted on the top by Chasala or the pointed extremity. Its lower extremity is bedecked with new clothes and just before the sunrise the wives of Yajmâna become ready with their pitchersful of water for the bath and the purification of the solar deity. The sun, for whom the pole has been planted upon which he is to sit, is invoked by reciting the Vedic hymns and as soon as he appears and sits on the seat thus planted as the first ray, water is offered for his purification by the wives of the sacrificer. After they have done the manfolks catch hold of the pitchers and bathe the solar deity by reciting further hymns. This Yupa over which the solar deity is thus invoked and worshipped was entwined with a rope made by three-fold ropes of the Kusha grass. It was three times the measure of the two outstretched hands. The exact significance of this rope cannot be gathered from the Vedic literatures. In the *Tântrik* one-letter dictionary however, we find that this rope which was called *Rasana* means the sun. In the Greek mythology the rod in the hands of Hermes is entwined by three coils of double snakes. The snake was also a solar deity and worshipped as the symbol of the sun by the Vedic Aryas. So, the rope of the Kusha grass may be the symbol of the sun in his snake form. Further, it has been said in the *Lingapurána* that the Sivalinga which is a symbol of the celestial tree of light is inhabited by the three gods Brahmâ, Vishnu and the fiery master of Pashus Rudra in the top. The author of the Hindu Iconography also remarks that the Dhvaja-stambha or the pillars are inhabited by the three gods. This celestial tree according to Egyptian mythology spreads over the sky from the east to west.

Its roots are in the east while its branches are on the west. Of these three gods Brahmâ is the morning sun, Vishnu the midday and the Rudra the setting sun. The conception of the snake's gliding has been superimposed upon the passage of the sun from the east to the west. Like the snake the sun coils round and round the tree and goes to the top. For this reason the rope made of the Kusha grass is entwined thrice around the Yupa to represent the three solar deities, the three stages of the sun in the sky. So we may safely assume that the rope that entwines the Vedic Yupa actually representss the sun in its snake form.

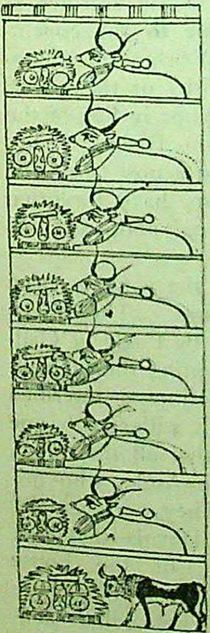
In the *Brâhmanas* this Yupa has been called *Aditya Yupa*. In later times the meaning of this *Aditya Yupa* was controversial. Scholars were agreed to explain the term as 'Arthavâda' or praise. It has been turned at that time to a stake for tying sacrificial animals. The Rigvedic reference: "The Yupa receives the Pashu" has been explained as the "The Yupa receives, the animal to be sacrificed" instead of "Yupa receives the sun, to sit upon it." The Yupa or the Aditya-Yupa therefore will mean a seat a joiner of the sun. We have discussed about one variety of the Yupa called the Sakala Yupa in the chapter of the Sylvan deities. Here we find another variety of the Yupa with pointed extremity..

The Yupa were made in various forms of which the octagonal type was used generally. They were seldom used singly and they were used in groups of five, nine, seventeen and twentyone. The group of twentyone Yupas was used in the Asvamedha sacrifice.

In other lands too the Yupa or the pole was worshipped as the seat of the sun. The *Taut* of the Egypt was known as the body of the Osiris. Osiris was worshipped over the *Taut* pole. The Osiris was the solar deity worshipped by the Egyptians.

In the Hebrew community this pole was called *Ashera*. It has often been inferred from Deut XVI, 21 that the *Ashera* was originally a tree, but the passage should be translated as *Ashera* of any kind of wood, since the sacred tree had a name of its own, *el*, *elash*, *ealam* and the *Ashera* was sometime set up under the living tree. This pole was sometimes of considerable size. Sometimes it was curved to revolting shapes, kings XV, 13. In few passages Judges III, 7, 1 King XV, 13 Ashera appears as the name of a goddess.

We note too,, that it came upon Jacob as a surprise when he became convinced at Bethel that far from the holy place of his family, is a place of Javeh's gracious presence whereupon he raises a stone after the manner of the Phœnicians and other surrounding peoples, as a memorial, and poured oil upon it, naming it Bethel, the house of God long afterwards famous as a place of sacrifice and a sanctuary. Here we find the pillar or pole was used by the Hebrew prophet as the residence or seat of God.



Similar poles were used by different nations civilized and uncivilized as the sun-pole. The Red Indians worship the sun over such a pole. They tie a stag over the top of the pillar and offer sacrifice to it. The stag here represents the sun. For the expiation from the sin of the whole year they (Red Indians) take vows and tie themselves to the sun pole with hooks inserted under their skins. Then they began to dance around the pole until the hook comes out lacerating the muscles. This custom is analogous to our *Charaka* festivals. In this festivities the devotees pierce the muscles, tongue, body and the skin as an act of penance. In this ceremony the god Siva is worshipped in his designation Nil with his consort. His consort is typified in an elongated plank of wood the shape resembling the tongue. This plank is clothed and kept by the side of the Nii or Siva. This plank actually represents the Vedic Yupa.

15

Here we find a parallel of the Hebrew *Ashera* in the feminine nature of the deity associated with the Yupa.

In the modern Hindu rituals the Yupa is called *Vrisha*. The name of the ceremony is *Vrishotsarga* or sacrifice to the Vrisha. The Vrisha is again called the sun in the Rig Veda and the Atharva Veda . Here we find : "The Vrishava of the sky is the revealer of the earth." "Ye Vrishava, thou art of the Heavens." In the *Brâhmanas* too we find : "The Aditya is the seven-rayed Vrishava." "In the Egyptian papyrii we find the exact representation of this idea. Here 'in the papyrii we find a hiefer is adorned with seven kines. In Vrisotsarga hiefer is adorned with four or eight kines. Raghunandana the last compiler of the Hindu laws of Bengal remarks : "The fire of Yajna kindled in the sacrifice offered to the cow is named 'Surya' by Kapila, so it is customary in the Vrisotsarga to name the fire of sacrifice as Surya." Thus from all sources we come to the conclusion that the Yupa or the Vrisha of the Vrishotsarga is nothing but the seat of the sun. The Vrisha or the heifer, the symbol of the sun is now tied to the Yupa in lieu of the Vedic reference that the Yupa receives the Pashu. Thus once seat of the sun has been turned to a post to tie the animal and that is why the later scholars have forgotten the correct use of, the word 'Aditya Yupa' and ascribed the Arthvâda or praise to it.

The tying of the Pashu symbolising the sun has been amply represented in the Buddhist regime. The pillars now called Asokan pillars are surmounted by Eagle or Gadduda, bull, lion and group of lions representing the Hebrew Cherubim. These pillars were sometimes inscribed and sometimes uninscribed. The Vaisâli pillar with one lion is uninscribed. It is most probable that all the pillars were uninscribed in the beginning. It is Asoka who utilised the existing pillars for his edicts. They were actually Hindu pillars, the Vedic Yupas now called Dhvaja-sthambha. These pillars were planted in the front of the house or the temple. So, wherever there is a solitary pillar there must have been a temple or a house. These pillars generally are rounded and octagonal. The octagon shape specially refers to the Vedic Yupa. There are Jaina pillars in the south. These solitary pillars are twenty in number and octagonal in shape. These are also the Hindu *Dhvajasthambha* afterwards claimed by the Jainas. These ancient *Dhvajasthambha* being surmounted by the solar symbols, Eagle, Bull and Lion are surely Vedic in origin.

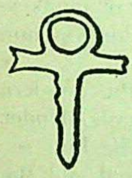
In modern times the *Dhvajasthambha* are found in the precincts of different temples. Thus in Puri the *Dhvajasthambha* is surmounted by a monkey. In Bhubaneswar by the Gaduda, in the south by Gaduda and Bull. The *Dhvajasthambha* of the Vishnu temple is surmounted by Eagle or Gaduda and of the Saiva temple by the Bull. These poles may be called, *Gaduda-dhvaja*, *Kapidhvaja*, *Virshadhvaja*. These animals and birds are the solar emblem. The Monkey god Hanumân was the son of Maruta, the sun. In Egypt the solar deity was worshipped as an Ape too. The Monkey god as the solar incarnation is worshipped in the united provinces.

Over and above the use of the group of Yupa in the time of Vrisotsarga, there are other occasion too for its use. The man being the same as the solar deity, in the performance of various rites relating to him the group of the Yupas is planted. Thus we find in the time of the marriage ceremony the bridegroom who symbolises the sun, is let to a stone over which he is to stand to receive some offering. This stone impersonates the hill or the Yupa. In the time of the first taking of rice a similar custom is followed. Here it is interesting to note that the stone on which the child is bathed is called an undug tank or natural tank. Here the stone represents the hill that rises from the ocean and on which the sun rises in the morning. The dawn of the day is similar to the dawn of life and therefore the parapharnelia of solar rites is observed during this ceremony.

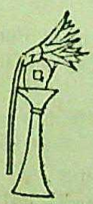
The word *Phallus* was used by the Hebrews to mean 'a pole.' It was actually a corrupt form of the word *Palas* meaning a pole used by the Phoenicians. The phallus or similar symbols according to Thomas Inman: "Typified the male creator, who was represented as an upright stone, a pillar, a round tower, a tree stem, an oak tree, a may-pole, a spire, an obelisk, a mineret and the like." To correct the veteran scholar's view we may add that this sort of symbol also stand for the female aspect of the creator too. Thus being used for both the male and the female principle of the universe the pole was not used to represent the male generative organ.

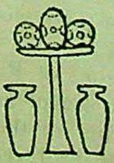
There is a peculiar type of Yupa. It is in the form of Stupa or mounds. During the Buddhist period we come over this variety of Yupa in all the Buddhist sanctuaries. Stupas in the Buddhist time were used as a repository for the remains of the Bhikshus. Actually speaking these were the graves for the remains of the bodies of the Buddhist monks. In the Stupa there is a big receptacle which contains numbers of small Stupas sometimes thousands of them. In these small Stupas are interred the remains of the monks and there in the small Stupa is found a doubled seal in which the entire Nidânasutta is inscribed. Here we find the ancient Vedic conception is still in work. The conception that the man and the sun are all animate and like the sun, that comes everyday after setting or its diurnal death, the man will come up again in the same name and forms as he had before is the cause of origin of these Stupas. As the sun has a seat so the dead man must be provided with one. So, these small Stupas or the Yupas which actually were nothing but the seat are offered to the deads for their seats. The Asokan pillar which is so closely related to these Stupa is nothing but the Vedic Yupa surmounted by the solar emblem in the form of a lion, Gaduda and bull. Thus we find the existence of the Stupa and the Yupa or the Asokan piller in the same place prove the fact that the Stupa-shaped Yupa was used as the resting place for the dead. It is amply proved by the custom prevalent among the 'Tharus' of Himalayan terai in the province of Oudh. They make a mound in front of their houses fix on it a stick which they worship. When a man dies his corpse is painted with vermilion and put for a night on the mound, always kept up in front of his house for the worship of the stick. All that night incantations are carried on to prevent animal from carrying away the corpse. The administration of the vermilion is the symbol of the rising and the setting sun. Just like the sun that sets in crimson and comes up again in that colour, the dead may return rejuvenated. The similar custom of offering ochre or red colour to the dead in their rest was practised by the fossil man of Spain. There in the graves which lie 6 to 9 metre below the earth the human remains are found lying on beds of ochre.

Here is a representation from the Jeypur, Rajputana from the report of the excavation at Rairh, in which a stand similar to a Tao cross has a circle over it. The Tao cross perhaps represents the Yupa or the seat and the circle the sun. Similar representations also are found in Egypt in which the circle is shown in some cases and in other the circle has been elongated.

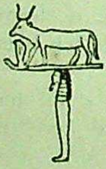


In the next figure we see the circle is over a stand and over it a flower is given. The stand here represents the Yupa and the circle the sun.





The third representation is from the papyrus of Nu (Brit. Mus. No. 10, 477, sheet 8). In this representation we mark three objects over the stand and on either side two jars. The two objects on either sides of the three are rounded while the middle one is elongated like a parabola. The middle one thus represents kinesis. The two jars on either sides are perhaps the Soma-jar which are called Mahimâ and put on either sides of the Yupa in the Vedic ritual, one on the east and the other on the west. This description of the *Upanishada* settles once for all that the stand should be placed facing the south. These Soma-Jars again represent the eastern and the western oceans, the rising and setting place of the sun respectively. The three objects represent the three aspects of the solar deity, sun, fire and Soma. Soma being the energy of the sun has been placed in the middle and made parabolic in shape indicating thereby the motion. It is the energy of both the fire and the sun. In India these three objects have taken new shapes in later years and have been transformed into Jagannâth, Subhadrâ and Balarâm of Puri. Here Subhadrâ is the Soma or the energy, the female principle of the solar trinity. It is most probable that the sect of the Aryas who worshipped the sun in its triniterian form was bifurcated, some of whom went to Egypt and others moved towards the east. The worship of monkey-god and cat in the East India also point to the common origin of the Egyptians and the Indians.



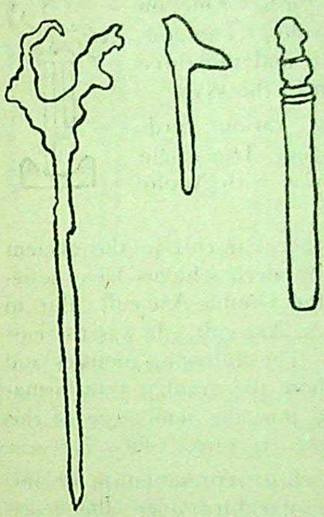
Here is an Egyptian representation of the modern Vrisha. Here is a bull over the pole. Under the feet of the Bull is a snake. The Bull represents the sun, the snake the cloud and the pole the Vedic Yupa. In the modern time a bull is excavated on the upper extremity of the Yupa that is dedicated to the deads.

Thus from the above discussion it is evident that the pillar cult that we find all over the world is a solar cult and originated from the Vedas.

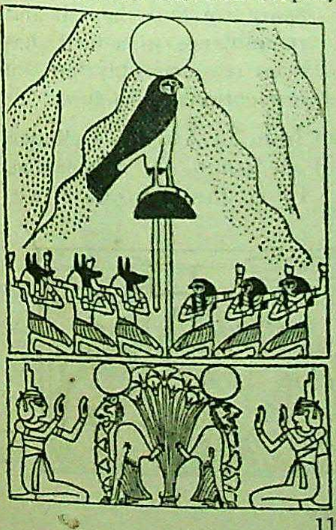
Figures 3 and 8 Plate G represent pictures which may be recognised as the pillars with birds on it. Fig. 7 of the same plate though broken represents the same thing.

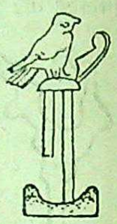
The bird and pillar cult like all other universal cults was very widely distributed. This cult was among the early Egyptians, Phoenicians, Hindus, Assyrians, Babylonians and all other races like Greeks and Latins.

In Egypt this bird was identified with the soul of Ra or the sun. In fact the bird was worshipped in Egypt as the symbol of the solar deity. The special type of the birds that are worshipped were the *Eagles*. The bird representing the rising sun is found pictured on the Papyrus of Hu-Nefer Plate 1. In this picture the bird has been represented as the Horus-Ra wearing a disc surrounded by a serpent beneath the vaulted Heaven and adorned by seven Apes. The setting sun is pictured in the Papyrus of Qenna Plate I. Here the bird has been blackened to represent the setting nature of the sun. It wears the solar disc and the three Hawk-headed figures on the right are called Horus, Mestha and Hapi; and the three jackel-headed figures; Horus Tua-mutaf and Qebh-sennuf. Below are seen Isis and Nepthys adoring two lion gods the morning and the evening sun. In the middle of the two lions is the sacred tree the seat of the solar deity (fig. 2).



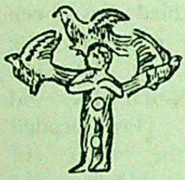
In another representation (Papyrus of Ani; Brit. Mus. No. 10, 471, sheet 18). We find the bird is seated on a pillar between two hills. These hills are the Amenta or Heavens of the Egyptians. This also represents the sunrise over the peak of a hill.



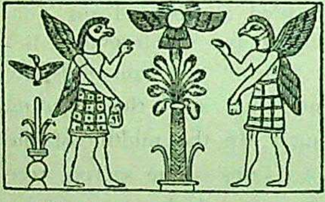


The fourth representation is a gold leaf goddess of Mycene with three birds. One on her head and two on her two sides. The goddess represents the mother earth and the three birds the three stages of the sun in the sky.

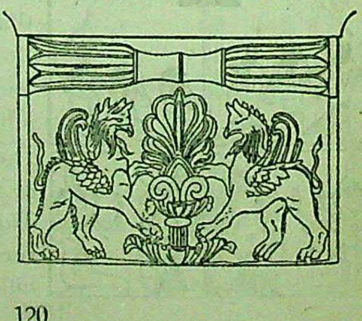
In the Greek mythology various birds are associated with different gods. The Eagle with Zeus, Owl with Athena, Swan with Apolo and dove with Aphrodite.



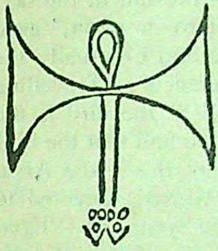
There is a peculiar cult in the ancient Crete. The modern scholars have designated it as the Double-Axe-cult. But in fact it is not an Axe-cult. It was the cult of the bird. The following pictures and figures will show the gradual transformation of a bird into the semblance of the double Axe. The first of these pictures, fig. 5, is a clear representation of the solar bird over the celestial tree. In the next figure we find that all the resemblance to a bird has been retained only in the conventionalised figure.

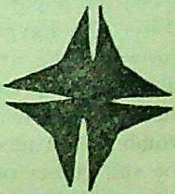


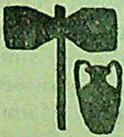
The former has been copied from an Assyrian Cylinder and the latter from a capital of the temple of Athenae at Freyene. (Goblet d'alvalia). From the illustration we find that the figure 6 is in a evolved state and is about to be turned into a symbolic one. Next we come upon the bird without the tree in the Manjughosh Yantra of the Tantra. Here we see the two wings and the



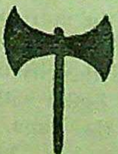
head of the bird. Monjughosh is a solar deity and is the giver of learning and all earthly enjoyments. He is to be worshipped in an unclean state. But the god is very easily propitiable. The figure 8 is the representation of the Maltese Cross. But in fact it is the representation of a bird. It is probably the remnant of the bird-cult of the Maltese Phoenicians. The figure 9 is a rare coin of Tenedos, first published by Canon Greenwell in 1893. From B. C. 420 the cult was associated with a bunch of grapes. The bunch of grapes in this illustration symbolises the sacred tree over which the celestial bird travels. This figure has been associated with a jar. The jar is nothing but the Soma-Pâtra of the Vedic Yajna called Graha and offered to the solar deity. This cult has been called Double-Axe-cult by authorities of later times when the actual significance of the cult was lost sight of. Apostolios in the fifteenth century A. D. and the Photios in the ninth century A. D. have described this cult as the cult of double axe. Surely these authorities are of very late origin. So, it is not unwise to assume that the actual meaning of the cult was unknown to these scholars and therefore they have turned the cult of the bird to the cult of the double Axe. As cult of the bird it was the solar cult.







The fig 10 has been found inscribed on a small Altar discovered in a Turkish cemetery between Aphrodisias and Hierapolis, with a Greek inscription beneath it. Being of later age it was bereft of the jar.



The earliest literatures of the Hindus, the

Vedic literatures, are not without this cult of the birds. In the imagination of the Vedic Rishis the bird played a very important rôle. Here the soaring of the sun in the sky, its passing from the eastern to the western horizon, gave rise to the conception of its bird-nature and eventually the sun was identified with a bird. In the references: "Travelling like a bird Maruta (passes over the sky)"; "the bird is the son of Aditi"; "Syena broke the chain"; we find that the bird nature of the sun has been mentioned by the Vedic Arya. There is a complete Sukta too, in the Rigveda devoted to the Syena, the solar deity. In this Sukta the Syena says: "Even when I was in the womb I knew the origin of the universe and the Devas. Hundreds of copper-wall-compartmented house could not keep me in. I, the Syena, have come out of that dungeon by my own prowess." This assertion of the Syena has a parallel in the Osirian Mystery Drama. Here Osiris, the Egyptian deity was put into a sealed box and thrown in the river Nile. The dungeon and the chest are allegorical representations of the womb of the earth. In the evening when sun sets it looks as if it is entering the womb of the mother Earth, or entering the water. When the sun comes out in the morning it was thought that he has come out victorious from the dungeon or the womb of the underworld. All the allegorical stories relating the hiding of gods or goddesses in the underworld arose out of the phenomenon of the sun set. The quarrel between Demeter, the earth goddess, and Persephone, the goddess of the underworld, over the son of Demeter who was the sun, was thing but the allegorical representations of the sunset and sunrise. The Syena says again: "I was the Manu, I am the sun, I am the learned Kakshivân Rishi, I am Kutsa, the son of Arjuna, I am the seer Ushana, observe me as such." "I gave lands to the Aryas, I gave rain to the mortals, I bring into existence the rivers that go on making sound, the Devas follow my signal." "I have destroyed the city of the enemy Samvara, I have given Divodâsa the house with hundred doors, who gives food to the guests in the Yupa." "Of all the birds that die, the Syena is the greatest." The

Syena, the Suparna (beautifully feathered sun) who nourishes Manu (by conferring on him) the motionless Sadhana or Soma juice. It is known that the Soma juice after percolation was used to be kept in a secluded place so that it may not be disturbed.

In the later Hindu scriptures the soul has been identified with a bird. It is called Prâna or the life force. The other meaning of Prâna is 'fire.' The fire in the Yayurveda also was called a bird, a small bird or Sakuntika. On the folk songs this conception of the soul as a bird is very prominent. This Prâna-Pâkhi or the life-bird goes away from the body during the time of death. Thus we find that the Egyptian conception of the soul as a bird was identical with the Indian conception.

In the *Purânas* this bird has been made the vihicle of different gods and goddesses. The Brahmâ and Saraswati have their vehicles in the Swan, the Vishnu in Gaduda, and Lakshmi in Owl.

On the Dhvajasthambha of the Vishnu temples the Gaduda is seen seated on it. Here the bird actually represents the sun or Vishnu. This Dhvaja is nothing but the Vedic Yupa and the seat of the solar deity. The crow is deemed as the messenger of the Yama and is thought to be competent to convey the food and drink to the dead. This conception is still retained by the Hindus in some parts of India where they still offer food and drink to the crow for their conveyance to the dead.

Over and above the Syena, there are other birds of worship among the Vedic people. They are Kapinjala etc. They were deemed to be competent to foretell the future events. In this respect the Vedic and the modern conceptions are one. Even now we take evil or good omens from the cooing of the birds, *e.g.*, the sound 'Nim' of the owl when there is epidemic or a bed-ridden patient will indicate a sure mishap, the cawing of the crow in the front of the door indicates the coming of a guest and so on.

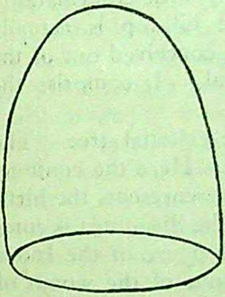
Thus we find the worship of the bird was prevalent in the Vedic as well as non-vedic ancient societies. So, the presence of the bird cult in the Indus valley cannot exclude the Vedic people from the arena of the Indus culture, rather their presence is vouchsafed.

Thus we have studied the various phases of the pillar as well as bird and pillar cult. It is evident from the discussion that the pillar actually represents the Vedic Yupa. The bird, bull, lion, Hanuman and other figures over these pillars are nothing but the solar symbols. So, the pillars are the seat of the solar deity. The pillar, pole or Yupa worship therefore has nothing to do with sex cult. The Ashera of the Jews curved into revolting shapes are nothing but the products of ignorance on the part of the curver. Therefore the association of the pole cult with the sex-cult only betray the ignorance of the progenitors of such theory.

The cult of the pole, as we have seen, originated in the Vedic society. The appearance of the symbols in the time of the Indus civilization upon the pole indicates the post-Vedic nature of the cult. So, it can be easily assumed that the people who practised the cult of the pole or pillar with bird in Mohenjo-daro were the lineal descendants of the Vedic people, because here we find that the people are beginning to concretise the early Vedic conceptions. Indus civilization, therefore, marks a state of transition in which the early Vedic purely abstract ideas are assuming the modern concretised form. Thus a continuity of the culture from the Vedas through the Indus to the modern Hinduism is observed. The modern Indian culture, therefore, has nothing to do with the culture of the hypothetical barbarous Aryans, who came on horseback near about 1500 B. C. Many barbarous peoples have come to India and were absorbed in the great Arya society. Similar was perhaps the fate of those barbarous Aryans. They could not effect any break in our civilization. So, it is immaterial for us to enquire about this forgotten and absorbed people who were called Aryans. Actually speaking this people should be branded as 'Anârya' or uncultured. On the whole the modern Indians are the descendants of the civilized Mohenjo-daro people and not of these barbarous Aryans.

CHAPTER VIII

THE SYMBOL OF SIVA



With these parenthetical remarks about Saktism we may now return to consider the phallic emblems—the Yoni and Linga—which were to become so characteristic of Saivism and with them also the worship of baetylic stones, between which and the phallic emblems, it is frequently difficult to distinguish.

In India the reverence paid to the stones is as universal as it is ancient. Primarily the stones were worshipped because of their peculiar appearance or some weird or uncanny feature that distinguished them from other stones.

Now in Mohenjo-daro and Harappa there are three classes of aniconic objects, generally of stones but occasionally of other materials also; that claim attention. The first class comprises those of the types illustrated in plates XIII, 3 and plate XIV, 245. Two of these plates XIV, 2, 4 are unquestionably phallic more or less realistically modelled and prove conclusively that phallism in India had a pre-Aryan origin; this disproves once for all that it was introduced into India by the Greek or other western invaders."

Thus says Sir John Marshall about the phallic cult of the Indus cities. He inclines to seal the Saiva cult as a phallic one. But is it so? Is the worship of the Siva a phallic cult? Let us examine and scrutinise the cult before we can come to any definite conclusion.

This sex cult actually is connected with the worship of cones. In Mohenjo-daro we find the representations of cones are found in plate C, 9, plate CIV, 27, 29 and plate

CVI, 50, 54 (E. Mackay; *Further Excavations,* Vol. III) and plate IV 3 Vol. II and plate CXXX 25, 26 etc. (Sir John Marshall, M. I. C. Vol. III).

Though it is the current belief that there is only one variety of Siva-linga, the scrutiny into its making reveals that there are more than one variety, nay, nearly four varieties of the Siva-linga. 1. The conical Siva-linga, natural Peak or stone 2. The Siva-linga with Gouripatta 3. The earthen Siva-linga. 4. A second variety with Gouripatta.

The first variety representing the hill-top is actually one variety of the Vedic Yupa. It was conceived out of the hill-residence of the sun, the Udayâchal. It comprise the earliest Siva-lingas called '*Jyotirlingas.*'

The second variety represents the celestial tree. The Gouripatta represents the mother earth. Here the conjunction of the Siva-linga and the Gouripatta represents the birth of the sun. It is not the act of coitus. The Siva-linga is coming out of the womb. It represents the figure of the Indus valley in which a tree is seen coming out of the womb of the mother earth. The Siva-linga here represents the tree stump. This is the variety of Siva-linga which is called Surataru or the celestial tree in the *Linga Purânam.*

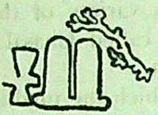
The third variety made of clay represents the Stupa shaped Yupa. This variety is distinguished from others by the Vazra on its apex. The Vazra is the nodule of clay put on the top of this Siva-linga. During the worship the Vazra is thrown out. The Vazra perhaps represents the small structure on the top of the Buddhist Stupa that contained the remains of the Vikshus. These remains are put in a casket there. The Vazra on the apex of the Siva-linga represents that casket with the remains of the dead Bhikhus. It is being unholy, the representation of the casket the Vazra is thrown away during the worship.

The fourth variety has three portion exactly like the Vedic Yupas, Gopinath Rao in his *Hindu Iconography* says that the lower most portion of the Siva-linga is square and called *Brahmā-bhâga* the middle portion is obtagonal and called *Vishnu-bhâga* and the apex is conically rounded and called *Rudra-bhâga.* Thus we find that this variety of the Sivalinga represents the entire Vedic Yupa called Chasala. These are the four divisions of the Sivalinga.

The Sivalinga is the main cone around which the phallic theory is so cleverly woven by the western scholars. Literally the Sivalinga means the sign of the Siva. It should be remembered that the Tântric gods are in their disguise. Their real nature is very difficult to ascertain from the external appearance. They retain their real nature of course in the Tântric codes. According to the Tântric codes the Siva means 'the sky and the sun.' So, as the sign of the sky the word Sivalinga means the sun and as the sign of the sun it will mean the rays of the sun. In Tantra the word *linga* has a special meaning. It means 'the fire'. In this case the Sivalinga will mean the fire of the sky or the sun and the fire of the sun, the rays. Thus from all points of consideration we find that the word Sivalinga does not stand for a human sex organ or phallus.

The *Linga Purânam* says that the Sivalinga is nothing but the *Surataru* or the celestial tree of light. So, as such it must be the seat of the sun. As a matter of fact it is so. In this *Purāna* we read that the god Brahmâ resides in the the root, Vishnu in the middle, the fiery Rudra, the master of Pashus on the top. Thus the three solar deities of the morning, noon and evening have taken their seats on the Sivalinga. So, it is clear that the Sivalinga is the seat and not the phallus. Moreover, we know that the Siva resides on the peak of the mountain. The Sivalinga, therefore, represents the peak of the Kailâsh. This peak of the Kailâsh has been transformed into the conical Sivalinga. Further, we find in the Vedas: "I offer oblation to one who is on the mountain." "He has ascended the mountain by his prowess and effulgence." These two references identify the Siva of the Kailâsh peak with the sun on the peak of the mountain. The Sivalinga, therefore, represents the peak of the mountain and not the phallus.

In the colonial coin of Tyre there is engraved a double cone recognised as the solar symbol.



Frazer says: 'Conical stones apparently served as idols, have also been found in Golgi, in Cyprus and in Phoenician temples of Malta, and cones of sandstones came to light in the shrine of the 'Mistress of Torquoise' among the barren hills and frowning precipice of Sinai. The precise significance of such an emblem remains as obscure as it was in the time of Tacitus. It appears to have been customary to anoint the sacred cone with Olive oil at a solemn festival in which the people from Lycia and Caria participated."

In India there are Lingas which have no connection with the Sivalinga. Some of them are related to more than one deity. The Linga of the Lingarâja temple of Bhubaneswar is a Harihar-linga, that is the Linga is presided over by the two deities Vishnu and Siva. In the temple at Suchindram near Kanyākumâri the main Linga is presided over by the three Gods Brahmâ, Vishnu and Rudra and these three deities are worshipped over that Linga.

There are Lingas which are presided over by single deity other than the Siva. "A range of hills about twenty miles south-west of Padmapura in the district of Sambalpur is called Gandhamâdana. In a gorge of this Gandhamâdana range there stands a temple belonging to the Orissan school of the Indo-Aryan style. The deity of the temple is known as Vidala Narasimhanâtha. The tradition relating the origin of the deity is recorded in an Oriya palm-leaf manuscript known as Nrisimha Māhātmyam. It reveals that the demon Mushika being chased by Nrishimha had hidden himself in a hole underneath the image and Nrisimha assuming the form of a cat has been gaurding the mouth of the hole against the emergence of the demon. The enshrined deity is the very same image of Nrishimha in the form of a cat or Vidala and hence it is called Vidala Nrisimhanâtha.

"But we wonder to see that the image bears no resemblance to that of a cat, certainly enough it is the phallic emblem of Siva. Only at Bhubaneswara, though the deity is in Linga form, it is worshipped as Hari-hara or the combination of Siva and Vishnu. But we do not know how Siva is entirely worshipped here as Vishnu." Similar phenomena are not wanting. In south India, in the temple of Suchindram over and above the Linga with the three presiding deities there are Lingas which are presided over independently by Brahmâ, Vishnu, Rudra and Rāma.

Thus we find that the phallic cult so elaborately woven round the Sivalinga is becoming a universal cult and all the deities of the Hindus are seemed to be phallic in origin. The notoriety of the Siva-cult is thus distributed among the cults of his colleagues Brahmâ, Vishnu, Rāma, and Nrisimha also.

Among the modern great religions, outside the Hinduism the Christianity favours the worship of a phallic cult. The Christian cross is a phallic emblem, because the cross was originally a pole or stake. Most probably it was the Jewish *Ashera* in a new form. The early cross the *Crux Simplex* was only a pole without the cross bar. So, taking the conclusions arrived at by the European scholars about the phallic association of poles and cones we can safely assume that the Christianity is also a phallic cult. The mediaeval Christianity also lends support to our views as we know that the Christian priests were in the habit of retaining house-keepers in women. The Popes and the kings had to fight hard to remove the custom. The nunneries of the Christian world were regular brothels where the cupid had his unchecked rule. The underground cells of the ruined nunneries have produced the bones of infants in great numbers. In the early time too we find that Eusebius mentioned that in Antioch the Bishop Paul of Samasota had some young maidens in his immediate neighbourhood. The Montanist Martyr Alexander was united in spiritual marriage with a prophetess; and Tertullian mentioned that the Marcionate Apples had two spiritual wives one of whom was the prophetess Philumene.

Thus we find that the Christians who are very ready to criticise other religions are the votaries of a sex cult.

As a matter of fact, there was no such cult as a sex cult practised in religions. In the religion of Jesus the Christ the most austere and pure arose the above mentioned irreligious customs. In the Buddha cult also we have noticed such things, but Buddha was a great ideal of austerity and penance. In the modern Vaishnavism of Bengal in the cult of Sri Chaitainya we also notice the same thing. But we know how severe was he about the association of monks with women. He gave up all connections with one of his most beloved desciples who begged rice from an aged woman ridiculing him 'thus ye tend thy senses by conversing with women.' Thus from the three great religions we find that the sex cult was never preached.

The sex cult, therefore, did not originate as a religious cult. It is an after-product. It is a degeneration of the original. It is the people who bring down the ideal, which is too high for them to comprehend, to their own levels. The debauchery that is practised in the names of the religion is generally brought into vogue by the priests and the king-priests. Impersonating the deity they preached all sorts of derogatory practises to satisfy their own carnal desires. The sacrifice of chastity in the temples of the western Asia as depicted by Frazer was only a business tactics of the priests.

Thus we find that the sexual excesses perpetuated in the temples of different lands and times connected with cones are wrongly superimposed upon them. The orgies of lust that defiled the temples of the east as well as the west, had no moral or religious sanction behind them. They were the progeny of a degraded religious life.

So, the statement of Sir John Marshall : "The Yoni and Linga . . . so characteristic of Saivism," "primarily stones were worshipped because of their peculiar appearance or some weird or uncanny nature," "had a pre-Aryan origin (meaning pre-Vedic people)," and "ninety per cent. of them are so conventionalised that the people would find a difficulty to recognise its phallic nature" are not in conformity with facts.

The cult of Siva has no association with the Yoni or

Linga. It should be remembered that Siva is the most austere deity and he can be propitiated only by austerity and not by cheap voluptuousness. The ignorance on the part of the western scholar had led him to make such erroneous remarks.

It is not a fact that the stones were worshipped in India because they have some weird or uncanny nature. The stone, we have seen, was worshipped as the seat of the solar deity and represented the Udayâchal or the hill of sun-rise. This worship of the sun on stones appeared in societies with a given amount of culture and enlightenment when they are enquiring about the whys of the universe and offering explanations in their own way.

If the word 'Aryan' stands for a people without culture that came to India by the later half of the 2nd millenium B.C. who had no connection with the Vedic Aryas then we can admit that cult of Siva was of non-Aryan origin. But if the excavator insists upon the identity of the Aryans with the Vedic Aryas then we disagree and shall say that this custom of worshipping the Sivalinga was a Vedic custom. The Sivalinga does represent 1. celestial tree. 2. celestial hill. 3. Stupa-shaped Yupa, 4. and chasala.

It is an unjust attack on the Hindus that they have deliberately concealed all the marks of the phallic cult from the Sivalingas they worship. This remark on the part of Sir John Marshall shows his ignorance of the cult of Siva. This habit of easily arriving at a conclusion about anything he has contracted from his other western colleagues. These scholars have so very little knowledge of the Indian culture that their knowledge may be compared to ignorance. With this arrogant ignorance they are ready to give their opinions on any Indian question wantonly. It is not the Hindus who are to be blamed but it is the intellect and learning of the learned excavator that is to be blamed for not understanding the real significance of the symbol. The Hindus have not conventionalised the phallic Sivalingas. The Hindus have no business to do such unworthy deeds. The fact is that the Siva-linga was never a phallic emblem.

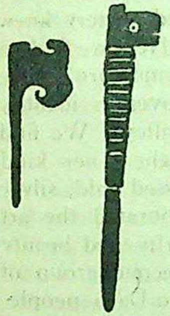
To conclude the highly controversial theme, we should say that the Sivalingas representing the celestial hills, the celestial tree, the Stupa-shaped Yupa and the chasala has disproved its phallic nature and has displayed its Vedic origin.

The Sivalinga thus being a Vedic symbol the worshippers of the symbol were surely the Vedic Aryas. Thus the Vedic symbols which were worshipped as the seat of the solar deity passing through the cultural regime of the Indus period is still worshipped among the Hindus. Here also we find an unbroken current of the culture that flowed from the Vedic time through the Indus to the modern Hinduism. The barbarous Aryans, therefore, could not effect any break to our eternal Vedic culture.

From the conical Sivalinga, that represents the home of Siva, the Kailâsha, arose the special type of the temples with conical turrets. The evolution of the temple from the Yupa or the hill-top or the Stupa may be observed in the Nalanda Museum. Here there are small Stupas which are taking the shape of temples. Moreover, these small temples like Yupas, are surrounded by four other small structures representing the four Upa-Yupas. The base of the Stupa is octagonal. In Nalanda Bihar bases of all the Chaityas are octagonal in shape and have four small Chaityas in the four corners. From the above find it is evident that the Buddhist Chaityas and Stupas have been developed from the Yupa, the seat or the habitat of the sun.

CHAPTER IX

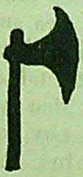
THE AXE CULT



Like many other cults the cult of the Axe also was prevalent among the people of the Indus Valley as evidenced from the presence of the representations of Axes which were never used to chop wood (plate XCI, fig 27; plate CXXI, figs. 9, 10, 11, 13).

In the modern Hindu society we find the worship of an axe among the Vargovas of Kurukshetra. They trace their geneology from Parashurâm. They wear the axe as an ornament in the neck or in the girdle. Pt. Janakinath Shâstri, librarian of the Sanskrit Sâhitya Parishad, Calcutta has witnessed this phenomenon when he was at Kurukshetra on his pilgrimage.

In one of the Dhyânam or in one of his aspect Siva holds a Parashu in his hand.



In the Vedic literatures the Parashu is depicted as one that gives light. The giver of light may be identified with the sun. In this case the worship of Parashu is nothing but the worship of the sun. It is a solar cult.

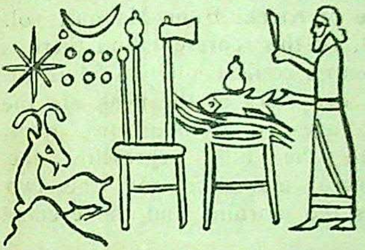
Thus we find that the Axe cult of the Indus Valley may be identified with the Vedic sun worship and the modern Siva worship. Thus the three ages, the Vedic, Indus and modern become a continuous one and the presence of the Vedic people in the arena of the Indus culture cannot be denied.

This Vedic cult was carried westward by the merchants who were called Panis in the Vedas and Phoenicians in

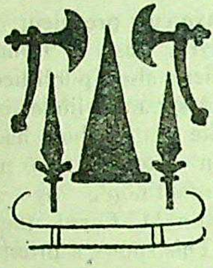
Europe. We have seen before how the Panis of the Indus Valley migrated with their cultures to the Mediterranian shores. This people also migrated to Egypt with their cultures. Otherwise, how can we account for the custom of the disposal of deads among the pre-dynastic Egyptians which was so similar to the custom practised in the Indus valley and the mention of which is made in the Vedas and the *Grihya-Sutras?* *The Historian's History, Egypt* records: "The fresh people already made well formed pottery knew copper in rarity and was clad in goat's skin." Here we find an early people like the builders of the Mohenjo-daro. The presence of bronze in this early culture proves its identity with the bronze-age culture of the Indus valley. We find again that "this later pre-historic people brought in new kind of pictograms, more commerce, which possessed gold, silver and various foreign stones. They also elaborated the art of flint working to its highest pitch, regularity and beauty and extended the use of copper." This second group of people are quite identical with the Mohenjo-Daro people. The presence of the parabolic saw both in Egypt and Mohenjo-daro proves the identity of the two civilizations and consequently of the two peoples. The last group of migrators, according to the writer, were the same as the Phoenician. Thus he writes: "This pre-Historic civilization was much decayed, when it seems a new influx of people occurred who founded the dynastic rule. Those came probably from the Red Sea. It seems probable that they came up from the land of Punt at the south of the Red Sea and they may have been a branch of the Punic race in its migration from the Persian Gulf." This finding of the writer tallies with our findings too. The only difference being that we have identified the city of Punt with the city of Punya which is now called Mohenjo-daro by the archaeologists. The three groups of people went out in successive waves each one carrying the culture in the state it was there. This exodus in three epochs can explain the difference between the Mycenian and the Phoenician civilizations.

Now to the Axe cult. This Axe cult was prevalent in Lydia, Caria, Italy, Egypt and in Greece. The Dionysus was called Dionysus of the Axe.

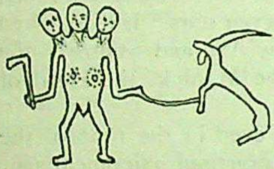
Mr. A. B. Cook writes about the Axe cult prevalent in Assyria as: "Longperier also published an Assyrian Cylinder in white agate, which had been brought from Constantinople by a certain M. Cayol (fig. 3). This shows a priestly personage presenting a fish to a deity who is symbolized by an Axe and a knobbed sceptre erected on a highbacked throne. Behind the throne is an ibex, above which we see the sun, the moon and the seven stars. If it be asked who is the deity thus symbolized by Axe and sceptre?—the most probable answer appears to be Marduk, the Head of the Babylonian Pantheon."



This cult of the Axe persisted even in the time of the Magi. Pliny states that the Magi practised axinomentia or divination by means of Axe. In Gaul too this cult of the Axe persisted for a very long time. "Latin Tomb-inscriptions from Gallia Lugudunesis are regularly marked with the sign of an Axe or Chopper, either incised or curved in relief and always end with the formulla: "So and so dedicated this monument under the Axe,............"Otto Herschfield, who had edited these inscriptions for the Berlin Corpus, records his emphatic opinion that the tombs in question were under the protection of some Gallic divinity symbolized by a sacred Axe. And Emmily Guimet has adduced certain facts which point clearly in the same direction. For example, at Avignon, ten sepulchral urns of stone were found arranged in a circle with a bronze axe in the middle of them. While in some Italian columbaria the urns are covered with a tile of marble or terracotta on which is the representation of an Axe—they are literally 'sub ascia."



In Eddic Mythology we find the representations of the Axe cult. Plate XXII which represents the central figure of the Plate is a representation of the engravings of the grave Plate of the Bronze Age at Kiveki from Mannus, vol. VII. In this representation there is a central conical hill like figure on the two sides of the peak are the two axes, in front are two trees. Here the hill represents the Sumeru mountain and the two axes the morning and the evening suns over celestial trees.



Again in the same mythology we find a three-headed god holding an axe in one hand and an animal in another. He is recognised as the Thor the god of thunder of the Eddas. The three heads represent the three stages of the sun in the sky which indicates the three eyes of the sky or the three heads of the sky. The Axe represents the sun and the animal the darkness and the god the sky.

The diffusion of the Axe cult all over the old Hemisphere was due perhaps to the diffusion of the Indus culture to the west by the Vedic merchants called Panis known as Phoenicians in the west.

CHAPTER X

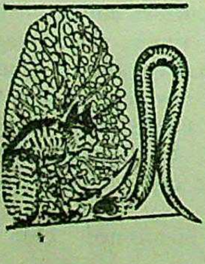
THE MOTHER

The Mother cult permeates the modern Hindu society. She is Kâli, Durgâ, Jagadhâtri, Umā, Gouri, Svasthi, Târā Saraswati and Lakshmi. Her domain extends from the Himalayas to Cape Comorin and the Indus to the Brahmaputra. In the pre-historic times too she held her sway over the region now called Indus valley. Here during the excavation of Mohenjo-daro some clay figurines have been discovered. Among these clay figurines there are a number of female figurines. At first sight these clay figurines appear to be playing dolls. Sir John Marshall also thinks that some of them are actually dolls but many of these are the cult objects. From these figurines Sir John Marshall wove his theory of a mother cult akin to the mother cult of the western Asia prevalent among a non-Aryan people. He further thinks that the cult of mother was unknown to the Vedic people and in the Vedas only the male deities are mentioned. From this data he tries to arrive at the conclusion that the people who worshipped the mother goddess are not the Vedic people as the cult of mother was not in vogue among them. It was rather a non-Aryan cult adopted later by the descendants of the Aryans as a cult from their non-Aryan neighbours. The representations of these figurines may be seen in M.I.C., Vol. III. Plates XII, XCIV, XCV.

From the very appearance these figurines appear to be nothing but playing dolls. In modern times the village women still make similar dolls out of clay for the boys and girls. The only representation that has any resemblance to a mother cult in Mohenjo-daro is the figure of a woman from whose womb a tree is coming out. Sir John Marshall assumes that this representation is of the earth goddess (M. I. C., Vol. I, Plate XII, fig 16).

In the Vedas two female deities are mentioned. One is the mother earth called Aditi and the other is the Soma who is called Gouri in the *Brāhmanas*. Aditi is the divine Virgin She is unruptured hymened. She gives birth to the sun by immaculate conception. The stories of all the Saviours who were born by immaculate conception arose out of the mother earth's relation to the sun as her offspring. In western Asia she is designated variously and is always associated with a young god whom she brought out by immaculate conception. Scientifically speaking, there cannot be any immaculate conception in the human domain. All such stories about the births of the Divine incarnations are nothing but the superimposition of the solar myth upon the lives of these Saviours. In fact, the life history of the great Saviours are nothing but a combination of mythology and history. There may not be any doubt about the historicity of Sri Krishna or Jesus the Christ, but the anecdotes of their lives are not wholly historical. Even the lives of Buddha and Sankara who were historical personages are full of mythical tales.

In the *Purānas* she is Aditi, the consort of Kasyap, and begot Indra, Vāyu, Maruta and Vāmana. She is splitted into two at that time according to her association to day and night. In the relation to the day she retained her original name Aditi and is the mother of the sun. In her relation to the night she is called Diti. She begot the demons named Hirnyāksha and Hiranyakshipu rivals of the Devas. In another account Aditi is called Vinatâ, the mother of Suparna Aruna and Garuda and Diti is called Kadru, the mother of serpents, enemies of the solar bird. Kadru means black. Being connected with the dark night the nocturnal manifestation of the earth is called Kadru.



In the Tantras this mother earth has been designated as the mother Kāli. She dances over the dead Siva, the setting sun, that goes beneath her in setting. In her the destroyer and creator united. She creates and destroys the universe. The Tantrik code for the mother Kâli, Aditi and Diti is 'Long' meaning the earth. This reveals the real nature of the three deities as well as their unity.

In Bengal she is worshipped as the mother Shasthi, the gurdian mother of the infants and the pregnant women. Her vehicle is the cat. We have seen before that the cat was worshipped as a solar symbol. The people of Bengal do not hurt a cat not knowing the actual significance of the act. Here is a representation from the Egyptian papyri of the sun-cat. The sun-cat is in the act of cutting down the cloud-snake.

As a guardian mother of the infants and young mother Shasthi is worshipped on her favourite tree. Here under the tree offerings are put for the goddess by the young mothers. The idea is that as Shasthi, the mother of the sun, brings out the sun daily after his diurnal sleep in the same beautiful form fresh and rejuvenated so their children may arise from the daily sleep rejuvenated and fresh everyday and this may continue for a very long time. The barren women pray for fruitfulness as she is fruitful.

Thus we find that the mother Aditi of the Vedas, the earth goddess of the Indus Valley and the mother Kāli and Shasthi of the modern times are the same and one deity.

Though the mother cult of Aditi is thus discovered from the Indus valley it is difficult to say whether there existed the cult of Soma the female aspect of the sun in the city. The presence of the same cult in the time of the *Brāhmanas* and in the modern Tântrik rituals presupposes that this cult was prevalent among the Indus people. The Soma has been designated as Gouri in the *Brāhmanas* and Sakti form of the mother Kāli in the Tantras. The Siva under the feet of the Sakti-form of the mother Kāli is the sky.

From the above discussion it is evident that the Indus earth goddess, the Vedic Aditi and the Tāntrik and modern Mother Kāli is the one and the same deity. The cult of the mother was no imported cult. It was the Vedic cult and not of barbarous or non-Vedic origin as Sir John Marshal thinks.

The unity of the cult in three epochs proves the unity of the culture as well as the people. Therefore, it is superfluous to think that the Indus people practising the Vedic rites were a non-Vedic people.

CHAPTER XI

THE SERPENTS

Sir John Marshall says: "One other half-human half-animal form is that of a Nâga (Plate KXVI fig. 29, Plate CXVII fig. 11). The belief in the Nâgas in Vedic time was current. It became prominent in later Indian literatures. In arts and legends the Nâgas are intimately associated with water of that there is no doubt and are frequently said to have their homes in the depths of ocean or at the bottom of lakes or rivers."

In the Rigveda we find that the snake was called the Ahi. This Ahi is a great enemy of Indra. Regular fights between the two are mentioned in the Vedas with the ultimate victory of Indra. "Indra kills the Ahi." "The Ahi the Vritra of the mountain" etc., are the Vedic references.

In the *Purânas* the snakes are represented as the children of Kadru the co-wife of Vinatâ and the wife of Kasyap. Here snake-sacrifice is nothing but a sacrifice for the rain put into allegory.

The snake as a cloud deity is worshipped in some parts of India. It comes up in the month of Srâvana the rainy season. So, it was perhaps the worship of the cloud. Here, in some places the worship is offered to the mother of the snakes Manashā. Manashā is perhaps the new name for Kadru of the *Purânas*.

This snake was also worshipped in Egypt. It was called Nak, Sabu, Apop and in other various names. The Egyptian god was said to have been bitten by the snake while he was walking over the celestial road. There were anecdotes in which the warfare between the god and the serpent has been related. In all the cases the god came out victorious and as a result the water is released. Thus say the Papyrii: "Your enemy the snake-fiend has been put to flames the snake demon Sabu has been killed and thrown down. His hands are cut down and feet bound together. The vanquished rebel will not raise his head again." "Your enemy has been put to the fire. He has been beheaded. When his enemy is killed he is visible." "The snake fiend Nak has fallen to the earth. His hands are cut off." "The snake fined has been killed, his limbs are cut asunder his body is torn to pieces. You are happy in your shrine because the snake demon Nak has been put to the fire." From the above quotations it is very clear that the combat between the sun and the cloud has been thus narrated in the language of allegory. The snake is the cloud and the god in the heaven is the sun.

The Chinese Dragon a serpent with feet is also of the same characteristic. It has very close relation with water. It dwells in the pool in the winter and rises to the sky in the summer. It thunders, brings rain and floods the rivers. It resides in oceans and controls the tide. Thus we find that the Dragon who hides himself in the pools of water in the winter and rises in the sky in the summer is no other than the cloud that thunder and pour water flooding the rivers. In the Chinese mythology we read about the Dragon as: "The last of the four spiritual animals is Dragon, though from the view-point of antiquity, which should be the first in the class was a Dragon-horse which brought eight diagrams to Fu-Si in 2852 B. C., and a pair of Dragon was seen by the Yellow emperor. Dragon appears in oportune times when prosperity is foretold. The Dragon can make itself visible and invisible at pleasure. It can also change its appearance in colour and size. In spring it mounts to the heavens and in autumn seeks refuge in water. The Dragon controls clouds and rains. It appears in the black cloud that preceeds a thunder storm. The Dragon is like a serpent with feet."

The Greeks called this serpent Typhon. It was a composite animal, half man and half animal. The upper part is human but from loin downwards it is an enormous snake. In the battle between Typhon and Zeus the latter was hugged in the snaky coils of the former. The Typhon then wrested from Zeus the crooked sword and with its blade cut the siews of the god's hands and feet. Then he carried the god on his back and deposited him in the Corysian cave. Agapa sinews of the god's hands and feet. Then he carried the god and Hermes stole the missing sinews and restored them to their divine owner. Thus made whole and strong again Zeus pelted his beaten adversary with thunderbolts, drove him from place to place and at last overwhelmed him near mount Etna. Here it is very clear that the anecdote is a solar allegory. It was the warfare of the sun with the cloud.

Besides the conception of a cloud deity in the snake, the snake was worshipped as the solar deity in the Vedas. There we find: "We offer oblation to the Sarpa Devas." "The Sarpas are the holy persons." "The golden haired spreader of light, Ahi, is as swift as the wind. He is spotless and lustrous and is ignorant of the dawn." "This earth is the queen mother of the snakes." "The Devas are Sarpas, their queen (mother or place of dwelling) is the earth." "The Sarpas are the holy forefathers." In the above quotations we find that oblations are offered to the Sarpa and he is called a Deva. He is depicted as the spreader of light. So, as a spreader of light and receiver of oblations the Sarpa is surely the solar deity. The similarity of the snake to the sun is in its coming out of the womb of the earth, beacuse, both the snake and the sun come out of the womb of the earth. The sun has been depicted as the soul of the man and here we find that the snake has been mentioned as the Devas, and the departed forefathers. So, it is clear that the snake was also worshipped as the sun and the man, side by side with the worship of the snake as the cloud deity.

In the Tantras the snake occupies a prominent position. It is called the *Kulakundalini*. But correctly speaking, it should be called the *Kulakundalam*. It is conceived by the *Tântrika* as a snake that sleeps in the Mulâdhâra-chakra, putting its head on the apex of the downturned Sivalinga. Here the snake is the solar serpent representing the individual soul or Jivâtman and the Sivalinga it coils in three and a half circuit represents the celestial tree or the celestial hill over which the sun rests.

The man and the sun being the same in the eyes of the ancient all the solar phenomena have been superimposed upon the man or the human soul. Thus we find like the solar seat the individual soul also has its seat in the Sivalinga. The three circuits representing the three main divisions of the man's life-time: boyhood, manhood and old age really represent the three solar states, the morning, noon and the evening.

Being the solar seats the Sivalinga and the Vedic Yupa are the same symbol. What is snake in the Sivalinga is the *Kusha* rope in the Vedic Yupa. This *Kusha* rope was called the *Rasanâ*. The *Rasanâ*, according to the Tântric codes, means the sun. This word was used perhaps for the snake form of the sun who coils and coils three times round the celestial tree. The *Kusha* rope which was entwined round the Vedic Yupa, as the symbol of the sun, appropriated the solar name to itself. Thus the word *Rasanâ* which originally meant 'the sun' begun to be used to mean 'a rope.' So we find that the solar snake has been represented in the *Kusha* rope as well as in the *Kulakundalini*. The *Kulakundalini* and the *Kusha* rope are the symbols for the solar serpent.

The word *Kulakundalinî* is the compound of '*Kula*' and '*Kundala*.' The '*Kula*' means 'the sky' and the '*Kundala*' means 'the sun.' The circular earring called the *Kundala* refers to the rounded shape of the sun and thus has appropriated the solar term to it. The compound word *Kulakundalam* or *Kulakundalini* means 'the sun in the sky.' The sun travels on its vehicle, the celestial tree or the celestial hill, therefore, the idea of the compound word will be 'the sun on its vehicle in the sky.' For this reason the solar snake *Kundalinî* is conceived as entwining the symbol of the solar hill or the celestial tree in the form of the Sivalinga.

In the human body this *Kundalinî* is conceived as the individual soul or *Jivâtman*. Ignorance being compared with sleep, this *Kundalinî* representing the individual soul is conceived as a sleeping snake. The awakening in the individual soul has been identified with the awakening of the *Kundalini.* The various stages on its way to perfection reveals newer and nobler realms of existence to the awakening soul. Among these innumerable stages six broad division has been conceived. These are called the *Chakras* or lotuses. The awakening individual soul on its way passes through these great landmarks of revelations. To indicate the higher revelation each successive lotus excepting the last (*Ajñâ-chakra*) possesses more petals than its predecessor. This goes on until the individual soul crosses the last bar of ignorance the *Ajñâ-chakra* and is fully awakened. With the last crossing the eternal and perfect knowledge and bliss dawn upon it. It then becomes one with the Divine Knowledge and Bliss. Knower and knowledge then becomes one and it transcends all material bondages. The different *Chakras* are laid in the *Susumnâ Vartman*, the path through which the *Kundalinî* passes. This *Susumnâ Vartaman* again is situated within the Merudanda. The *Susumnâ Vartman* means 'the path of *Sumnâ*, the sun.' The Merudanda means 'the sun in the sky' and the sky being the highway of the sun, the Merudanda, *Susumnâ Vartman* and the *Kulakundalini* are synonymous terms.

The idea of emancipation of the soul arose out of contemplation on the solar phenomena. The sun is seen to rise and set daily. There is no going out of the circus of coming and going. From a circle there is no way out. It is only the path of diameter that can pierce the circle on both ways. So, these contemplative people thought that if the sun leaving the circular path descends on the meridian line called the diameter then it can go out of the eternal flux. The sun's travelling path in the day time is on the sky. The sky is called the *Pingalâ*, therefore, the sky is the Pingalâ route. The nocturnal path of the sun is below the earth. The earth is called the *Idâ*, therefore the earth route is the *Idâ* route. The sun completes its circle in a day and comes up in the morning. The meridian line is spread on the earth from the east to the west, *i.e.*, from the place of the sunrise to the place of the sunset. Thus the sun comes up in the *Idâ* route and goes down on the *Pingalâ*. It is eternal.. Similar is the case with the man. His coming and going must be eternal like the coming and going of the sun. These two routes are called the *Pitri* and *Devyâna*. The men are born from the *Idâ* route lives in the *Pingalâ* and travels in the realm of the deads by the *Idâ* route. These are the phenomena in the macrocosm. In the microcosm or the human body the same phenomena are conceived. Here the inspiration and expiration recorded as the coming and going of the respiration are identified with the birth and death of the soul and are called *Idâ* and *Pingalâ*. By controlling these two the *Idâ* and *Pingalâ* and directing the life-force through the meridian called the *Susumnâ* the individual soul becomes emancipated from the eternal coming and going.

We have seen before that the *Tântrikas* were one of the three big communities of the Aryas. They were the worshippers of the Soma. It is most probable that when the Soma creeper was unavailable and there was unification of the three communities, the special stress was not given to the special worship of the Soma. The worship of the Soma was then practically given up. But there must be some ultra-orthodox Somites, who loathing to part with their community custom practised it against the custom of the time. For this reason they must have choosed the darkest night of newmoon the suitable time and the lonely cremation ground or the forest as the proper place for the observance of their rites. It is perhaps one of the reasons that turned Tântricism into a secret cult.

These Somites again invented code names for their deities to keep them concealed from the major portion of the people. The Kalî and the Siva are the secret names given to their gods. The clue to the secret names was retained in the *Vîjas* or *Vijamantras*. During the Buddhist regime, when the fear of persecution from the Vedic society abated, this people wrote down a portion of their literatures. But the main portion being still held secret and transmitted orally from the preceptor to the disciple. Loss of the hold of the Vedic rites over the society and tiring intellectual gymnastics of the later Buddhism turned the attention of the people to the life giving and soothing Tântrik cult. In this way the Vedic rites took hold of the entire field in the names of the Tantras.

In the modern times the whole Indian religious life is regulated by the Tantras in one or other name. Sankara, Râmânuja and Chaitainya, preached the modern Hinduism in its ritualistic and practical aspect in accordance with the Tantras. The Tantras being the books of the Arya Somites is not, therefore, pre-Vedic or pre-Arya.

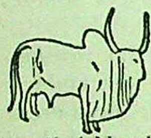
Outside India the snake as a solar symbol was worshipped in Egypt. The Egyptian Pharoas used the emblem of the fiery asp as the decorum of the Royal head-dress. Moses learnt the worship of the snake as the symbol of the sun from the Egyptians. He made a brazen serpent nad put it upon a stand for worship. In the Old Testament we find: "And the Lord said unto Moses', make thee a fiery serpent, and set it upon a pole." The stand or pole here refered to is the Yupa used by the Vedic people as the seat of the solar deity. Here we find the migration of the Vedic cult.

From above discussion it is evident that the serpent cult was Vedic in origin. The presence of the snake cult in the Indus valley prove the presence of the Vedic people in the locality.

CHAPTER XII

ANIMAL WORSHIP

There are ample proofs of animal worship in the Indus valley. The bull, buffalo, rhiniceros, goat, unicorn, and crocodile. were perhaps religious symbols.



The bull or Vrishava is the solar symbol according to the Vedic and the *Tântric* references. The sun has been called the 'seven rayed Vrishava or bull' in the Vedas. The bull is still worshipped in the Hindu society as the vehicle of the great lord Siva. It is called Nandi. The bulls' dung and urine are thought holy and why? Because it was thought to represent the sun. The Soma or the rain is the urine of the sun. The hail may be recognised as its dung. Like the Soma the cow-urine is therefore, deemed pure.

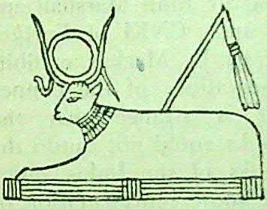
Buffalo is again recognised in the Vedic literature as the fire. The cloudy appearance of the buffalo as well as its indomitable spirits are very much similar to the fire's character.

The Unicorn or one horned deity represents the sun. It was perhaps the idealised form of the rhinoceros. Rhinoceros has generally one horn on its snout. The Indian or white and the Javan rhinoceroses (*rhinoceros Indicus* and *rhinoceros Sonanicus*) have incisor and canine teeth but one horn. The rhinoceros lives in marshy forests. This ferocious animal, therefore, has been identified with the scorching tropical sun. The sun worshippers symbolised their deity in the form of the rhinoceros which being conventionalised has been perhaps transformed into the Unicorn, the one-horned animal of the Indus valley.

The elephant is the cloud or the sky deity. In the modern time one of the various form and name of the cloud is elephant. Its bodily colour is very much like the cloud that is going to pour water. So, as such the elephant represent the sky or the Vedic Varuna The cult of the elephant, therefore, is also Vedic in origin.

The crocodile is now worshipped as the vehicle of the mother Ganges. It is called the Makara. The Ganges represents the Vedic Soma. So, this cult of the crocodile is also of Vedic origin.

The goat represents the fire-god, therefore, the presence of the goat as a sacrificial animal represents the Vedic ceremony.



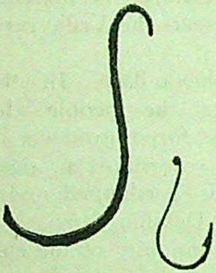
There is also tiger-god in Mohenjo-daro. In the lower Bengal the people who trade in the forest products of *Sundervans* worship a tiger deity. He is worshipped under the name Dakshin Roy. So, there is a continuity of the culture of the Indus people and the modern Hindus of Bengal. The god Siva as well as goddess Târâ Ekajatâ wear the tiger skin.

The worship of the cow though of recent origin in India, it was worshipped in Egypt as the solar deity. The sun who pours water as rain was identified with the cow the giver of milk.

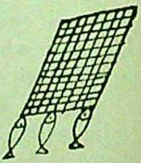
In this way we have seen the animal worships of the Indus valley actually represent the Vedic cults. In fact the abstract ideas of the Vedas have been materialised or symbolised in the Indus valley. This process of materialization of abstract idea aptly proves that the Indus civilization was post-Vedic in origin. The civilization being Vedic in origin, the presence of the Vedic people in the Indus valley is definitely established.

CHAPTER XIII

THE FISH



It seems from the archaeological finds of Mohenjo-daro that the people were fish eaters or there was a section of the population who used to take fish. Plate CXLII of the third volume I. M. C. of Sir John Marshall and Plate CV and CXXI of *Further Excavation* by E. Mackay exhibits the representation of the copper hooks. It is strange that the modern hooks could not outdo the ancient hooks of the Indus valley in design or usefulness. There are some representation of fishing nets in which three fishes are seen entangled.



It is a common belief that the Vedic people did not use fish. But the fact is not so. There are clear indication that the Vedic people at least a section of them who were called Devas, were the fish eaters. There is a complete sukta in which the fish are complaining to the Soma, the solar deity and the king of the celestial occean against the atrocities of the Devas and they are praying for the anihilation of their enemies. Thus we read in the Rigveda :

"This victorious and unattainable Soma, who came out by piercing (the sides of the earth) is propitiated with hymns by the Rishis and the Kavis, the reciters of the four Stomas."—Rv. 8/68/1.

"He that clothes the nude universe (with his rays)—he who terrifies (his enemies by his scorching rays), is entering water being blind-folded and having lost his feet."—Rv. 8/48/2.

"Ye Soma, thou art the saviour, thou savest us from murderer, enemies and evil doers. Thou art the great fulfiler of prayer for home."—Rv. 8/68.

"Thou art the giver of knowledge. By thy prowess from heaven to earth the whole universe thrills with life force. Thou art the traveller, the enemy of the sin (cloud)." Rv. 8/68/4.

Knowest thou that originated first and died in water, thou givest us food and drink ye Ayu, thou crossest the uncrossable ocean."—Rv. 8/68/5.

"Ye Soma, thou givest him riches, who longing for rich prays for it and thus thou fulfilest his desires."—Rv. 8/68/5.

"In our happy dark and still abode, the lake, ye Soma, the giver of peace be thou propitious."—Rv. 8/68/7.

"Ye Soma, do not overpower us, ye king do not frighten us, ye king do not kill us."—Rv. 8/68/8.

"We understand the evil wish of the Devas who intend to kill. Ye king kill these our enemies, kill these evil doers."—Rv. 8/68/9.

In the above Riks, we find that the god Soma is propitiated by hymns by the fishes to be saved from the hands of the Devas, who it is obvious were eaters of fish. These Devas were one of the three great Arya communities. They were eaters of fish. It is most probable that there were some sects of the Aryas who did not eat fish, these non-eaters of fish were perhaps the composers of this hymn on behalf of the fish. From this one thing is proved that a section of the Vedic people were fish eaters. So, the reasonable conclusion follows that the fish eating Indus people and the fish eating Vedic people were the same people.

These fish eating Vedic people were perhaps the builders of the Assyrian civilization as well as the civilization of Egypt, because these two peoples were not only the eaters of fish but they did offer fish to their gods. In this respect they have kinship with the Tântric people who also offer fish to their deity.

The fish eating Indus people still live in the people of Bengal, Mithilâ and Kerala. The Tantras of the southern and the Bengal schools advocate the offering of fish to their deities. It is most probable that the sect of the Vedic people who ate fish and offered fish to their gods still live as the people of Mithilâ, Bengal and Kerala. These people were the worshippers of the Soma, the energy of the solar deity, the modern designation of which is Sakti.

Thus the presence of fishing-hook and net in the Indus valley cities prove the presence of the Vedic Aryas in the locality. In other words it proves that the Indus valley culture was built by the Vedic Aryas.

CHAPTER XIV

THE AGE

In the first edition of the *Rigvedic Culture of the Pre-historic Indus*,- vol. I, we identified the age of the the Indus civilization with the known ages of the Indian history. Ruin of the city of Mohenjo-daro is found to have been effected by the later half of the Dwâpar age when the ruling kings were of the lunar dynesty. Kings of lunar dynesty were the moon worshippers. One of the names of the moon being the Soma, it is most probable that the moon-worshippers were none but the Vedic people who worshipped the solar deity as the Soma. On the west of the Indus plain in the valley of Euphrates there flourished a big civilization in which the goddess moon was worshipped. The Soma was sometimes recognised as the feminine aspect of the solar deity, the moon goddess of Sumeria may be, therefore, identified with the Soma. From the archaeological finds in the Indus valley we find that the civilization of Sumeria was of later origin than the Indus civilization. This has been proved by the fact that the Sumerians had ass-drawn vehicle while the Indus people did not know of the ass. Moreover, Leonard Wooly points out that the Sumerians migrated from the east, so it is not farfetched to assume that this eastern country was the Indus valley. This fact also proves the pre-Sumerian origin of the Indus civilization.

Indus valley civilization synchronises more with the Egyptian than with any other ancient civilizations. The parabolic saw of the Indus valley was present in the earliest Egyptian society. The methods of disposal of the Deads are similar in both the cases. The earliest Egyptians also migrated from the east with their cultures. These Egyptian immigrants were perhaps the Indus people who went out to colonise. A batch of them settled in the Nile valley and the other went out to the Mediterranian shores and became the

Phoenicians, Carthegenians, Cretan and Maltese people. The synchronism of the Indus culture with the Egyptian, therefore, brings the date of the Indus civilization to 10,000 B. C.

Again the calculation on the astronomical basis have pushed the date of the Indian civilization to near about 20,000 B. C. (vide, *Rigvedic Culture of the Pre-historic Indus*, vol. II). The developed civilization of the Indus valley that synchronises with the Egyptian civilization of the tenth century B. C. amply proves that rural and forest cultures of the Vedic people the earliest of whom did not know stone or wooden utensils but only knew the use of utensils made of skin, took at least another ten thousand years to reach its climax in the Indus civilization. So, it is not much to think that the earliest Vedic hymns were composed at least twenty thousand years before the birth of the Jesus the Christ.

CHAPTER XV.

CONCLUSION

In the foregoing chapters we have studied the cultural relics of the pre-historic city of the Indus valley. From our study we have arrived at the conclusion that the builders of the civilization were the Vedic Aryas on the following grounds :

(1) The pre-historic people were autochthones and have customs of disposal of the deads, similar to that of the Vedic people.

(2) The Pre-Aryan Dravidian and the Vedic people were the same group of people.

(3) The Aryans of the Western scholars and the Aryas of the Vedas are not the same people. The Aryas were cultured and civilized, while the Aryans were barbarous and uncultured people.

(4) The religious and cultural objects show an unbroken current of the culture from the Vedic through the Indus to the modern Hinduism. The immigration of the barbarous Aryans could not effect a break in the culture of the people. Therefore, the immigration or non-immigration of these Aryans metters very little. They left no trace of their immigration. So, it is immaterial whether these barbarous Aryans came into India or not. Granted that they came, their non-existence prove that they have been merged in the vast Vedic society like other barbarous people who came later.

Thus from all points of view it is clear enough that the Indus civilization was built by the Vedic Aryas. The Indus people still lives in their cultural descendents the Indians and their culture permeates the whole Indian or modern Vedic society from Kâshmere to Assam and from Himâlayas to Cape Comorin.

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